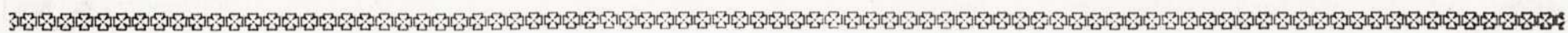
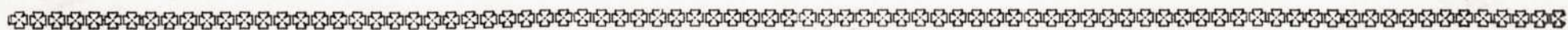




VYTIŠ



NO. 3 * VOL. 44 * KOVAS - MARCH 1958



CONTENTS - TURINYS

MŪSŪ ŠVENTASIS — MŪSŪ KELIAS	Vysk. V. Brizgys	3
THE CROWN, LILY AND CROSS	Rev. Albert J. Contons	4
ŠVENTASIS KAZIMIERAS	Simas Sužiedėlis	7
ŠV. KAZIMIERAS IR AMERIKOS LIETUVIAI		9
SAINT CASIMIR	Zenonas Ivinskis	10
WHY YOU NEED THE KNIGHTS OF LITHUANIA	Joseph Boley	12
WHAT DOES THE K. OF L. MEAN TO ME?		13
K. OF L. EASTERN REGIONAL COMMITTEES CONFERENCE		16
PRESIDENT'S MESSAGE	Walter R. Chinik	18
VYČIAI, VISUOMENĖ, LIETUVIŠKUMAS	Kun. Stasys Raila	19
LET'S ACHIEVE THROUGH ACTION	Phyllis Grendal	20
ŠV. KAZIMIERAS JAUNIMO GLOBĖJAS	V. Kulbokienė	21
...“I LONG TO EARN” — St. Casimir	Antonia M. Wackell	22
ŠV. KAZIMIERO REIKŠMĖ LIETUVAI	Z. Ivinskis	23
ŠVENTAS KAZIMIERAI. Giesmė	A. Aleksis	24

Iliustracija 6 psl. žurnalo “Laiškai Lietuviams”.

KNIGHTS OF LITHUANIA SUPREME COUNCIL OFFICERS

1957 - 1958

REV. ALBERT J. CONTONS,
Spiritual Director
50 W. 6th St., South Boston 27, Mass.

WALTER R. CHINIK, President
4649 Cook Ave., Pittsburgh 36, Pa.

MRS. MARY LUCAS, Vice President
204 Rita St., Dayton 4, Ohio

LEONARD VALIUKAS, Vice President
906 W. 34th St., Los Angeles 7, Calif.

MRS. MARCELLA ONAITIS, Rec. Sec'y.
2304 Sarah St., Pittsburgh 3, Pa.

WINIFRED J. SKUDRIS, Fin. Secretary
825 E. Broadway, S. Boston 27, Mass.

JOHN S. DANIELS, Treasurer
149 W. Eighth St., S. Boston 27, Mass.

HELEN SHIELDS, Trustee
217 Wharton St., Philadelphia, Pa.

JOSEPH A. SAKEVICH, Trustee
111 Crescent Drive, Arrowhead Park,
Point Pleasant, N. J.

KONSTANT J. SAVICKAS, Esq.,
Legal Adviser
4107 S. Archer Ave., Chicago 32, Ill.

COMMITTEES RITUAL

STEPHEN J. ONAITIS, Chairman
2304 Sarah St., Pittsburgh 3, Pa.

JOSEPH SAKAITIS, Treasurer
60 Harrison St., Worcester 4, Mass.

JACK L. JATIS, Secretary
6822 So. Rockwell St., Chicago 29, Ill.

LITHUANIAN AFFAIRS

FRANK VASKAS, Chairman
206 Van Buren St., Newark 5, N. J.
Chicago District —
LORRAINE DOMBROWSKI,
7037 S. Maplewood Ave., Chicago, Ill.

Mid-Central District —
FRANK GUDELIS,
129 Rita Street, Dayton 4, Ohio

New York-New Jersey District —
ANNE KLEM,
183 Dukes St., Kearny, New Jersey

New England District —
JOHN OLEVITZ,
75 Gates St., S. Boston 27, Mass.

SPORTS

ROBERT S. BORIS, Chairman
7619 Calhoun, Dearborn, Michigan

SENIOR COMMITTEE

ANTHONY F. SKIRIUS, Chairman
9204 South Broadway, Los Angeles 3,
California

HONORARY MEMBERSHIP

LEONARD ŠIMUTIS, Chairman; JACK
L. JATIS, Secretary; ANTHONY J. MA-
ZEIKA, IGNAS SAKALAS and PROF.
ALEXANDER J. ALEKSIS.

Editor — DR. JUOZAS LEIMONAS,
52 Thomas Park, So. Boston 27, Mass.

Asst. Editor — PHYLLIS GRENDAI,
395 W. Broadway, S. Boston 27, Mass.

ADVISORY STAFF

REV. J. D. ZUROMSKIS, Boston, Mass.
WILLIAM V. GORSKI, Boston, Mass.
REV. A. J. CONTONS, Boston, Mass.
LILLIAN NAVICKY, Boston, Mass.

ART DIRECTOR

STAN KANCEWICK, Chicago, Ill.

LITHUANIAN CULTURAL

JACK STUKAS, Chairman
1264 White St., Hillside, N. J.

PUBLIC RELATIONS

ANTHONY YUKNIS, 7240 Sawyer Ave.,
Chicago 29, Ill.

JUOZAS SADAUSKAS, 1513 Larchmont
Rd., Cleveland 10, Ohio

EDVARDAS ŠULAITIS,
1330 So. 51st Ave., Cicero 50, Ill.

All correspondence should reach the editor by the 10th of the month preceding the next issue. Correspondents may use pen names, but all correspondence must bear the signature and address of the writer. The editor assumes no obligation to return any material not solicited.

VYTIS — THE KNIGHT

Published monthly, except August & September, by the Knights of Lithuania. Entered as 2nd class matter February 25, 1954, Putnam, Conn., under the Act of March 3, 1879. Subscription—\$4.00 a year. POSTMASTER: if undeliverable, send form 3579 to VYTIS, Putnam, Conn.

Immaculata Press

MŪSŲ ŠVENTASIS - MŪSŲ KELIAS

† VYSK. V. BRIZGYS



Šv. Kazimieras pasirodo Lietuvos kariuomenei ties Polocku

Lengviau yra apie šventuosius kalbėt, negu jais pasekti. Nei vienas šv. Kazimiero auklėtojų bei mokytojų lig šiai dienai šventais nepaskelbti. Tai reiškia, kad žmogaus sieloje dvasinio gėrio gali susirinkt daugiau, negu jo ten įdeda auklėtojai bei mokytojai. Šalia auklėtojų bei mokytojų yra dar Dievo malonė ir paties žmogaus pastangos. Šv. Kazimieras yra būdingas šios tiesos pavyzdys. Labai anksti išėjęs į gyvenimą iš rūpestingos motinos ir mokytojų rankų, gyvendamas Lenkijos karaliaus ir Lietuvos Didžiojo kunigaikščio ano meto rūpesčių sukuriuos, toliau dvasiniai brendo ir tobulėjo jau savo pastangų ir Dievo malonės dėka. Šv. Kazimiero šventumo kelias yra didelė paguoda visų laikų pasaulio triukšme gyvenančiam jaunimui. Jeigu Dievas būtų šaukęs vienuolynan, be abejo, Kazimieras būtų ten nuėjęs. Tačiau jam buvo skirta parodyti pavyzdį, kuo gali ir turi būti žmogus gyvenęs pasaulio triukšme.

Savo laiko pasaulio triukšme šv. Kazimieras ne tik gyveno, o jame dalyvavo. Dalyvavo ne tam, kad ten išsiblaškyti ir save prarasti, o kad tą gyvenimą kreipti pagal savo isitikinimus ir sąžinę. Tai su tėvu-karaliu, tai vienas Kazimieras ne kartą keliavo iš Krokuvos į Vilnių, tai kitur. Keliavo net silpnos sveikatos būdamas ir mirė kelionėje. Būtu klaida manyti, kad šventasis keliavo tik iš žingeidumo. Jis keliavo tvarkyti viešų valstybės reikalų.

Galėtume daug kalbėti, kas šv. Kazimierui rūpėjo. Rūpėjo Lenkijos ir Lietuvos valstybiniai reikalai, rūpėjo tų kraštų Katalikų Bažnyčios

reikalai ir pavojai, rūpėjo savo sielos tobulumas. Nors labai skirtingai atrodančius reikalus jis mokėjo ir pajėgė gražiai suderinti. Mokėjo visa tai suderinti lig tokio laipsnio, kad dar gyvas būdamas susikūrė sau visų — lietuvių ir lenkų pagarbą ir meilę. Nors mirė labai jaunas, tik 26-tų metų, bet spėjo žmonių nuomonėje susikurti šventojo vardą. Yra daugiausia tokiu šventųjų, kuriuos žmonės pradėjo garbinti tik tada, kai pamiršo jų kasdieninį gyvenimą, o jų atminimą vėl prikėlė ivykę stebuklai. Šv. Kazimierą vilniečiai garbino nuo pat jo mirties dienos, nelaukdami jokių stebuklų. Toki išpūdį ir atminimą Kazimieras paliko žmonėse. Vėliau ivykę stebuklai jų meilę savo karaliai ir pamaldumą į jį tik sustiprino.

Senai gyvenęs, o tačiau mūsų laiko jaunimui šv. Kazimieras yra taip labai panašus, kaip joks kitas šventasis. Ar tie iš mūsų, kuriems Dievas skyrė gyventi pasaulio triukšme, kaikam gal prabangoje, galėtume skustis, kad nepajėgiame juose susiorientuoti, jiems atsispirti, juos apvaldyti? Ar jie didesni už tuos, kokiuose šv. Kazimieras gyveno?

Kai žmogus atsigręžia į šviesą, tai ne vien jis šviesą mato, o ir šviesa apšviečia jo veidą, apšviečia akims kelius. Tokiu atveju visoks žmogus: valdovas, mokslininkas, auklėtojas, darbininkas, subrendęs ir jaunas randa kelią į tą sielos gyvenimą, kurs buvo Kazimiero gyvenimas — į šventumą. O šventu gy-

venimu yra vadinamas toks gyvenimas, koks turėtų būti kiekvieno žmogaus gyvenimas. Gyvenimas be noro ir pastangų siekti to, ką vadiname šventumu, yra klaidingai suprastas ir prarastas gyvenimas.

Lietuvių kilmės jaunimas turėtų šv. Kazimieru ne tik pats sekti ir juo didžiuotis, o ir kitiems jį parodyti. Mūsų laikų jaunimas būtinai reikalingas tokio šventojo, kuriuo jis susižavėtų. Yra nemaža jaunų šventųjų, tačiau tiek savo luomu, tiek visų gyvenimo aplinkybių atžvilgiu nėra kito tokio artimo pasaulyje gyvenančiam jaunimui, kaip šv. Kazimieras. Nėra kito ir tokio idealaus pavyzdžio, kuriame gyvenimas pasaulyje, aukštas pasaulinis išsilavinimas ir šventumas taip gražiai sutaptų, kaip šv. Kazimiero asmenyje. Savu laiku Europos jaunimas buvo to pavyzdžio grožį supratęs ir šv. Kazimiero jaunimo sodalicija buvo tapusi populiaria visoje vakarų Europoje. Daug kur šv. Kazimiero vardą ir jam pagarbą paskleidė nelietuviai.

Kai šiandien visoks — ir katalikiškas ir nekatalikiškas jaunimas, pajutęs aplink save sukurtą dvasinę tuštumą, dairosi pavyzdžio, kuris galėtų juos pamokyti, kaip suderinti gyvenimą triukšmingame pasaulyje su sielos šauksmu ko nors kilnaus, švento, tai vargiai ką nors geresnio sugalvosime, kaip viso pasaulio jaunimui parodyti šv. Kazimiero asmenį. Taigi susipažinkime gerai su šv. Kazimieru ir jo gyvenimo keliais ir nesigailėkime trūso parodyti jį visam pasauliui.

THE CROWN, LILY AND CROSS

REV. ALBERT J. CONTONS



It was not uncommon in Medieval Europe for the blood of dynasties to be commingled either by the blow of the sword or by the bond of the wedding rings. The marriage of Casimir, Grand Duke of Lithuania and King of Poland, and Elizabeth of Austria was the means of uniting the Iron Wolf of the Gediminas dynasty and the Predatory Hawk of the Hapsburg dynasty. Noblest fruit of this marriage was St. Casimir, Patron of Lithuania and Lithuanian youth, born five hundred years ago on Oct. 3, 1458.

The Crown

Jogaila, grandfather of St. Casimir and Grand Duke of Lithuania, lived most of his life as a pagan, worshiping the gods of nature in the outdoor temples of the sacred oak groves and paying honor to the eternal fire, messenger of the gods. In 1386 Jogaila wedded Queen Jadvyga of Poland, was himself baptized, and the following year embarked upon the baptism of the Lithuanian nation. But it was only in his old age that his fourth wife, a Lithuanian named Sophie Alse-naite, whom Jogaila had married at the age of seventy, bore him two sons, Vladislovas, born in 1424, and Casimir, born in 1427. Vladislovas succeeded his father as king of Poland, but he was killed in battle against the Turks at Varna in 1444. Casimir, Grand Duke of Lithuania, after much wrangling by the Lithuanian nobility, was allowed to accept the Polish crown and to rule both countries in 1447.

King Casimir was persuaded to cement an alliance with the powerful Hapsburg family by taking the hand of Elizabeth of Austria in marriage in 1454. As was the custom of the times, the royal bride and groom were more likely to know each other only by means of painted portraits rather than in person. As

a matter of fact the portrait of Elizabeth which was shown to King Casimir more than did justice to the homely features of the daughter of his Imperial Majesty Albert II. When King Casimir finally laid eyes upon his prospective bride, he was so disappointed at the reality that he wanted to send her back home as soon as possible. It was only through the intercession of a future saint, John Capistrano, that the king was persuaded to go through with the arrangements. But his decision was wise, for Elizabeth showed herself to be a woman of unusual talents and virtue, bore the king six sons and six daughters, and trained them in the ways of solid piety and noble conduct.

Elizabeth, because of her solicitude and success in finding thrones for her numerous progeny to occupy, has been called "the mother of kings." Her oldest son, Vladislovas, became king of Czechoslovakia and later of Hungary. The younger brothers of Casimir were Alexander and Zigmantas, both of whom became Grand Dukes of Lithuania and Kings of Poland. John Albert was only King of Poland. Frederick was bishop of Cracow, the Polish capital, and later a cardinal. Casimir's sisters were received as brides by the German nobility. Jadvyga married the duke of Bavaria, Anna the duke of Pomerania, Sophie the margrave of Brandenburg, Barbara the duke of Saxony, and Elizabeth the duke of Liegnitz.

Considering the fact that the blood of the Hapsburg and Gediminas dynasties flowed in the veins of St. Casimir, it is clear that the saintly prince was related to most of the royalty ruling from Central Europe to the shores of the Black Sea and practically to the gates of Moscow.

Young Casimir, alert of mind and gentle in disposition, was the favorite of his father. When only thirteen years of age, Casimir was sent by his father at the head of a small army to seize the crown of St. Stephen of Hungary offered him by a band of Hungarian nobles discontented with the rule of King Matthias Corvinus. But the expedition fizzled, and the youthful aspirant hurried back to Cracow a fugitive, disappointed in his quest.

King Casimir was determined that the saintly prince would be his heir. In 1475 the youth accompanied his father to Vilnius for the first time. The king tended to share more and more of the responsibilities of the government with young Casimir. They returned to Vilnius for an extended stay from 1479-1481. Wishing to remain in Lithuania longer, the king sent St. Casimir back to Cracow to rule in his stead. Here the prince showed his great administrative talents by paying off his father's debts, restoring friendly ties with the Pope, suppressing open banditry in the countryside, and displaying mature wisdom in the administration of justice.

In 1483 St. Casimir returned to Vilnius, suffering from tuberculosis and knowing that he was not much longer for this life. The following year on March 4, while returning to Poland, St. Casimir died at the age of 26 in Gardinas and his body was returned to Vilnius. Casimir had renounced earthly thrones easily in his reach, to gain the reward of an eternal throne in the heavenly court.

The Lily

Artists are wont to paint St. Casimir with a crown, a cross, and a lily, symbol of his purity. Indeed, this holy youth, in spite of the many temptations of the sophisticated

**J. Dlugošas moko karalaičius,
per jo petį žiūri šv. Kazimieras**



court of Cracow, was able to preserve an extraordinary purity of heart and childlike innocence.

The royal tutor, Father John Dlugosz, a Polish chronicler and later bishop, described his young pupil as "an excellent youth of rare talents and remarkable knowledge." The boy could speak Polish, Latin and German, and probably learned Lithuanian later, if he did not learn it from his father in his childhood. Another tutor, the Italian humanist Callimachus Buonaccorsi, considered Casimir a "divus adolescens," "a holy youth." Casimir showed moderation in taking part in the life of the royal court, and preferred to shun public life more and more as he grew older. During the last two years of his life, Casimir was aware of his serious illness and perhaps was encouraged more and more to turn his heart to God. But in spite of his failing health, he did not diminish the rigors of his penances, such as sleeping on the bare floor, praying for hours at night before the closed doors of the church, wearing a rough shirt under his royal finery, and fasting.

St. Casimir had dedicated himself to a life of perfect chastity. When his advisers suggested that he might improve his health if he would discontinue his penances and get married, St. Casimir replied firmly,

"Malo mori quam foedari," (I prefer to die rather than be stained). The young saint was fortified in his resolutions by a strong and tender devotion to the Blessed Virgin. So much did St. Casimir love the hymn of St. Bernard of Clairvaux "Omni die dic Mariae mea laudes anima" ("Every day, o my soul, sing the praises of Mary") that he requested that it be placed beside him in his casket.

The pure heart of the saint strove to give expression to his love for God by practical works of charity: sympathy for the suffering, help for the poor, assistance to students, and generosity to churches and convents. St. Casimir could well echo the words of St. Augustine, "The heart of man was made for Thee, O God, and it is restless until it rests in Thee."

The Cross

St. Casimir did much to plant the Cross of Christ deep in the hearts of Lithuanians. Living at a time when some of the old folk could still remember taking part in pagan worship, the devout prince edified all by his love for the Holy Sacrifice of the Mass and by his many works of piety.

To ward off the ever growing threat of Orthodox Christianity from the East, St. Casimir urged

his father to discourage by law the construction of Orthodox churches, except where they were necessary to serve those already of the Orthodox faith.

Even from heaven St. Casimir used his intercessory power to help Lithuanians in their struggle against the East. In 1518 a powerful Muscovite army was besieging the Lithuanian fortress of Polock. A small Lithuanian army sent to relieve the fortress hesitated before the swollen waters of the Dauguva river. Vastly outnumbered, the plight of the Lithuanian soldiery was desperate. But suddenly a miracle happened. The Knight (Vytytis), national symbol of Lithuania came to life. Out of nowhere there appeared an armored knight riding a white steed. With sword held high he charged across the river into the ranks of the frightened Russians. It was St. Casimir! A flame of courage leaped in the hearts of the Lithuanians who plunged across the river after their patron. Nothing could resist the valiant charge of the Lithuanians led by their saint. The Russians were defeated. Lithuania was saved for the West.

Since the sixteenth century St. Casimir has become a symbol of the Lithuanian struggle against Moscow. The Russians considered the cult of St. Casimir dangerous to

Vilniaus katedra, priglaidusi šv. Kazimiero palaikus. Dabar bolševikai šv. Kazimiero palaikus perkėlė į šv. Petro ir Povilo bažnyčią Vilniuje.



their interests and proclaimed the saint their enemy. When the Russians finally conquered Polock in 1665 the Orthodox bishop of Moscow officially "excommunicated" St. Casimir according to the rite of the Orthodox Church.

Equally effective was the help of St. Casimir in reviving Lithuanian Catholicism after it had been practically submerged under a tidal wave of sixteenth century Protestantism. Not without significance is the fact that Martin Luther was born in 1483, a year before the death of St. Casimir. The process for canonization of Casimir was begun by Pope Leo X in 1517, just five days after Luther had nailed his Ninety-Five Theses to the castle church door of Wittenburg. Traditionally St. Casimir is said to have been canonized in 1521 by Pope Leo, who one year earlier had issued the Bull of excommunication against Martin Luther.

It was the revived devotion to St. Casimir, fostered by the Jesuits who had come to Vilnius in 1569, that was largely responsible for the success of the Catholic counter-reformation, even though for a time there was but a handful of Catholic priests left in this northeastern outpost of Catholicism in Europe.

Patron of Lithuanian Youth

Such is St. Casimir, the glorious Lithuanian youth whom Pope Pius

XII on June 11, 1948, confirmed, appointed and proclaimed as the special heavenly patron of Lithuanian youth.

To the Knights of Lithuania, who this year observe the 500th Jubilee of their heavenly patron, the crown of St. Casimir bespeaks the contribution which we of Lithuanian parentage can make to the world we live in. His keen sense of justice, his sympathy for the poor and oppressed, his deep love for learning, his broad understanding of the problems of his day, his quiet moderation in the use of material things, his cosmopolitan interest in and ties with the peoples of Europe, all these can teach us how to be better citizens and to make a more distinctive contribution to our own community.

The lily of St. Casimir is a symbol of the virtue, the "manliness", which adorned the soul of this patron of youth. His unswerving dedication to purity and his child-

like devotion to the Blessed Virgin point out to us the secret of strength and beauty of character. Virtue is the fountainhead of any good that we may ever hope to do, but its development requires persistent vigilance and sacrifice. Yet this is the vocation of young people, as stressed by Paul Claudel, "Youth is not formed for pleasure, but for heroism."

The cross of St. Casimir is symbolic of the undying loyalty of the saint to Christ and His Church. We will be true followers of St. Casimir only if the Cross of Christ is planted deep in our hearts, only if we stand ever ready to defend the Cross, only if we are zealous in proclaiming the Cross to those who are wayward or do not believe.

It is our fervent prayer that in Lithuania and all oppressed nations St. Casimir will soon fulfill the meaning of his name, "BEARER OF PEACE."

1958 Membership Drive will commence on March 2, 1958 and end on April 27, 1958. Rules of the Drive to be mailed to all councils by Leonard Valiukas, chairman of the Membership Drive.

ŠVENTASIS KAZIMIERAS

SIMAS SUŽIEDĖLIS

Šv. Kazimieras ir jo tėvas bei giminė

ŠV. KAZIMIERAS yra kilęs iš Gedimino giminės, kuri garsėjo didžiais žygiais ir žymiais kunigaikščiais.

Šventojo Karalaičio prosenelis buvo didysis Lietuvos kunigaikštis Algirdas, tasai, kuris Lietuvos valstybę išplėtė iki Juodųjų marių ir du kartus buvo apsūpęs Maskvą. Algirdas savo kalaviju kapojo Kremliaus pilies vartus. Istorijoje tik vienas Napoleonas buvo vėl Maskvon įėjęs.

Šventojo Kazimiero senelis buvo Jogaila, didysis Lietuvos kunigaikštis, pirmas užėmęs Lenkijos sostą ir pirmas po karaliaus Mindaugo ėmęs Lietuvą krikštyti.

Jogailos sūnus Kazimieras, taip pat didysis Lietuvos kunigaikštis ir Lenkijos karalius, buvo šv. Kazimiero tėvas. Jisai pasižymėjo dideliu taikumu, bet Lietuva ir Lenkija, kurias kartu valdė, anuomet Europoje buvo pati didžiausia valstybė, o karaliaus giminė — labai plačiai išsišakojusi.

Šv. Kazimieras ir jo motina, broliai ir sesers

Kita plati karališkoji giminė buvo Habsburgų, vokiškos kilmės, kuri per Ispaniją vėliau siekusi net Ameriką. Karalius Kazimieras iš tos giminės buvo vedęs žmoną — vokiečių imperatoriaus Albrechto II dukterį Elzbieta. Ji buvo šv. Kazimiero motina, susilaukusi 6 sūnų ir 6 dukterų; vienuoliką iš jų išaugino.

Šv. Kazimieras buvo antrasis iš eilės sūnus. Už jį vyresnis buvo brolis Vladislovas, tapęs Čekijos, o paskui ir Vengrijos valdovu. Dar du jo broliai — Aleksandras ir Zigmantas — buvo didieji Lietuvos kunigaikščiai ir Lenkijos karaliai, o Albrechtas — tik Lenkijos karalius. Brolis Fridrichas buvo Krokuvos vyskupas ir kardinolas. Šv. Kazimiero seserys buvo nutekėjusios už vokiečių kunigaikščių.

Taigi, visa Šventojo Karalaičio giminė buvo valdoviška, sėdėjusi žemės karalių sostuose, tik jisai vienas dar žemėje glaudėsi prie Dievo sosto ir pasiekė dangiškojo vainiko.

Šv. Kazimiero gyvenimo kelias

Šv. Kazimieras gimė Krokuvoje, Lenkijos senam karališkam mieste, prieš 500 metų (1458 spalio 3). Tenai tada gyveno ir valdė jo tėvas karalius Kazimieras ir motina Elzbieta. Karalius Kazimieras kartu valdė ir Lietuvą. Jaunas būdamas tikrai vieną Lietuvą, o paskui nusikėlė Lenkijon, bet dažnai lankėsi Lietuvoje, gyve-

no Vilniuje, Trakuose, Ašmenoje, Gardine, Lietuvos Brastoje.

Kartu su tėvu Lietuvon atvykdavo jaunasis šv. Kazimieras, joje gyveno ir jos rūpesčiais sielėjosi. Paskutines savo gyvenimo dienas tikrai Lietuvoje — Vilniuje ir Gardine — jisai ir praleido, daugiausia meldamasis ir kitiem gera darydamas. Susirgęs džiova, mirė Gardine (1484 kovo 4), savo motinos Elzbietos slaugomas. Atskubėjo iš Lenkijos ir susigraudinęs tėvas. Šventasis Karalaitis buvo palaidotas Vilniaus katedroje, prie kurios jam paskui pastatyta graži koplyčia.

Šventojo Karalaičio garbinimas greitai išsiskleidė visoje Lietuvoje, Lenkijoje, Vokietijoje, Italijoje ir kituose kraštuose. Šventuoju pripažino popiežius Leonas X (1513-21), o popiežius Klemensas VIII savo 1602 XI 7 raštu sutvarkė ir tai, kas ano popiežiaus dėl mirties nebuvo spėta padaryti ir kitų nepadaryta; būtent, tiksliau nustatė šv. Kazimiero garbinimą ir jo šventes.

Šventumas ir jaunatvė

Šv. Kazimieras ne tuo garsus, kad buvo žymios karališkos giminės, pats buvo ruošiamas būti karalium ir buvo labai uolus tėvo pagelbininkas valstybiniuose reikaluose. Jauną dar vaiką buvo norima padaryti Vengrijos karalium, bet tai nenusisekė, gal būt ir dėl to, kad Dievo buvo skirta šv. Kazimierui garsėti nežemiška garbe. Jisai yra pagarsėjęs savo šventumu, ypač skaistybės dorybe. Net ir per tolimus laikus, per 500 metų, šv. Kazimieras mus pasiekia, kaip malonus kvėpėjimas Dievo sodui nuskintos lelijos. Rodos, angelai būtų ją Rojuje auginę, žemėje sodinę ir skubiai nuraškę, kad pikto šalnos nepakastų.

Šv. Kazimieras mirė eidamas tik 26 metus. Bet tai yra jau vyro amžius. Istorijoje yra buvę daug jauno amžiaus vyrų — žymių karo vadų, valdovų, politikų, mokslininkų, menininkų, rašytojų, vyrų ir moterų. Iš šventųjų turime dar berniukų ir mergaičių. Galėtume net sakyti, kad jaunas amžius daug palankesnis šventumui pasiekti, nes jaunieji iš prigimties yra apdovanoti didesniu idealizmu. "Tai amžius kilnaus entuziazmo, — sako prancūzas F. A. Vuillermet, — didingų užsimojimu, tolimų siekimu, kada dvasia atsiskleidžia aukštesniems idealams, širdis — karžygiškiems jausmams, valia — pasiryžimui, kovai ir aukai; tai amžius, kuriame jaučiamas neišvengiamas reikalas žengti pirmyn, veikti, kilti ir aukotis". Bet tai yra taip pat amžius, kuris puolamas labai stiprių pagundų, viliojančių geismų, neskaisčių

minčių, apgaulių džiaugsmų. Reikia labai stiprios dvasios visam tam atsispirti, kad jaunystės jėgos nenuvystų, o išsiskleistų dorybėmis. Katalikų Bažnyčia šventaisiais pripažįsta tikrai už karžygiškąsias dorybes.

Šv. Kazimieras ir jo nežemiška garbė

Šventasis Kazimieras, gyvendamas žemėje, nėra buvęs nei kokio Rojaus gelė nei angelas. Jisai buvo toks pat jaunuolis, kaip ir jo broliai, draugai, karališkųjų rūmų saugai ir palydovai. Karališkame dvare ir draužy jam buvo daug pagundų neatsispirti vylingiems džiaugsmam, patogumui, prabangai, daryti taip, kaip ir kiti darė, nes jį supo nemaža žmonių, kurie linkę buvo nepaisyti doro gyvenimo. Šv. Kazimiero žodis buvo tvirtas ir aiškus: Ne! Jo gyvenimas buvo suderintas su Dievo įstatymais, ir dėlto mišių maldose apie šv. Kazimierą sakoma: "Tokiam bus amžina garbė, kuris galėjo nusikalsti ir nenusikalto, daryti pikta ir nedarė". Šventas Kazimieras dažnai mėgo pabrėžti: "Geriau mirti, negu susitepti". Tie žodžiai yra įrašyti puošniam relikvoriuje šv. Lauryno katedroje Florencijoje, Italijoje.

Šv. Kazimiero karžygiškumas ir yra tas, kad jis vengė susitepti nuodėme. Tai yra daugiau karžygiška, negu grumtis kovos lauke, kuriame daug jaunuolių žūva. Dar daugiau jų žūna savo nesuvaldytuose geismuose. Šv. Kazimieras yra pavyzdžiu, kaip reikia save nugaleti, kad įtiktum Dievui, pas kurį nieko nešvento ne-nueis.

Šv. Kazimieras ir jo šventumas

Trumpą savo gyvenimo kelią šv. Kazimieras praėjo skaisčius, tvirtas, geras ir gailėstingas kitiems, didžiai gi negailėstingas sau, varginęsis pasninku, asketišku gyvenimu, malda iki apalpimo. Tai buvo jo šventumo kelias. Kitų gali būti ir yra buvęs kitoks, bet visiems šventiesiems yra vienas dalykas bendras — iš savęs padaryta auka Dievui. Tai gali daryti visi ir visose gyvenimo aplinkybėse: vedę ar nevedę, jauni ar seni, paprasti žmonės ar valdovai. Viena tėra visiem žmonėm valdoviška žymė, kai jie patys save suvaldo.

Šv. Kazimieras mus ir traukia tuo, kad jisai daugiau valdė save, negu galėjo valdyti kitus, gimęs būti karalium ir karaliauti ruoštas bei mokytas. Dievas jį parinko karaliauti daugumai širdžių, kurios pasirenka jį savo vadovu. Popiežiaus Urbono VIII yra paskelbtas visos Lietuvos globėju (1636), o pop. Pijaus XII — specialiai Lietuvos jaunimo (1948).

Šv. Kazimieras ir jo garbinimas

Jaunimas pirmiausiai ir nukreipė savo maldas į šv. Kazimierą, sekdamas jo pavyzdžiu ir prašydamas globos. Lietuvoje vienuoliai jėzuitai, turėję daug kolegijų ir Vilniaus akademią, jaunimą organizavo į šv. Kazimiero būrelius — sodalicijas. Buvo ruošiami šv. Kazimiero vakarai ir minėjimai. Šv. Kazimiero vardas duotas jam pastatytai jėzuitų bažnyčiai Vilniuje ir Lietuvos jėzuitų centrui prie tos bažnyčios. Neapolyje, Italijoje, taip pat buvo susikūres būrelis šv. Kazimiero

garbintojų — sodalių, jaunų riterių. Jie turėjo šv. Kazimiero relikvijų ir koplyčią šv. Jurgio bažnyčioje. Neapolio miestas laikė šv. Kazimierą kaip ir savu, nes jo motina buvo Elzbieta Habsburgaitė, o toji karališkoji giminė Neapolį ilgai valdė. Šv. Kazimieras buvo garbinamas ir kitose Italijos vietose.

Belgijoje, Mechelno mieste, kur buvo jėzuitų kolegija, taip pat gyvai veikė šv. Kazimiero sodalicija. Susirinkimų kambaryje studentai turėjo didelį šv. Kazimiero paveikslą ir kasdien prie jo telkdavosi susikaupti ir pasimelsti. Turėjo nusiliedinę ir šv. Kazimiero ženklelius. Kai 1692 metais Mechelno miestą pasiekė šv. Kazimiero relikvijos, buvo surengta iškilminga procesija, kuri vaizdavo šv. Kazimiero gyvenimą ir Lietuvos praeitį.

Plačiausiai tačiau šv. Kazimiero garbinimas sklido Lietuvoje, kur jo garbei pastatyta daug bažnyčių, o Amerikoje išeiviai lietuviai šv. Kazimiero bažnyčių ir draugijų skaičiumi pralenkė Lietuvą. Vyčiai kitas lietuvių jaunimo draugijas prašoko, pasirinkdami šv. Kazimierą savo globėju. Bet tai uždeda pareigą savo gyvenimą bent kiek pakylėti į didesnę šventumo laipsnį.

Šventumas ir patriotizmas

Kai šiuos metus vadinsime šv. Kazimiero metais, kurie dar sutampa su Lietuvos nepriklausomybės paskelbimo 40 metų sukaktimi ir su šimtu metų, kai gimė Vincas Kudirka, Lietuvos himno autorius, tai mums bus proga mąstyti, kaip tikėjimas jungiasi su tautybe ir kaip vienas antrąjį padeda išlaikyti. Belgų kardinolas J. D. Mercier yra pabrėžęs: "Kristaus religijoje patriotizmas yra tapęs dėsniu; nėra tobulo krikščionies, kuris nebūtų tobulas patriotas". Tobulai mylint savąją tautą ir kraštą, galima tapti ir šventu, kaip prancūzų tautos karžygė šv. Joana Arkietė, anglų sudeginta ant laužo dar 27 metais prieš šv. Kazimiero gimimą. Šventąja paskelbta 1920, palaiminta 1909. Skelbdamas palaimintąją pop. Pijus X, pats mūsų dienom paskelbtas šventuoju, norėjo pabrėžti, kaip pasiaukojimas savo tėvynei Dievo vardu žmogų daro šventą.

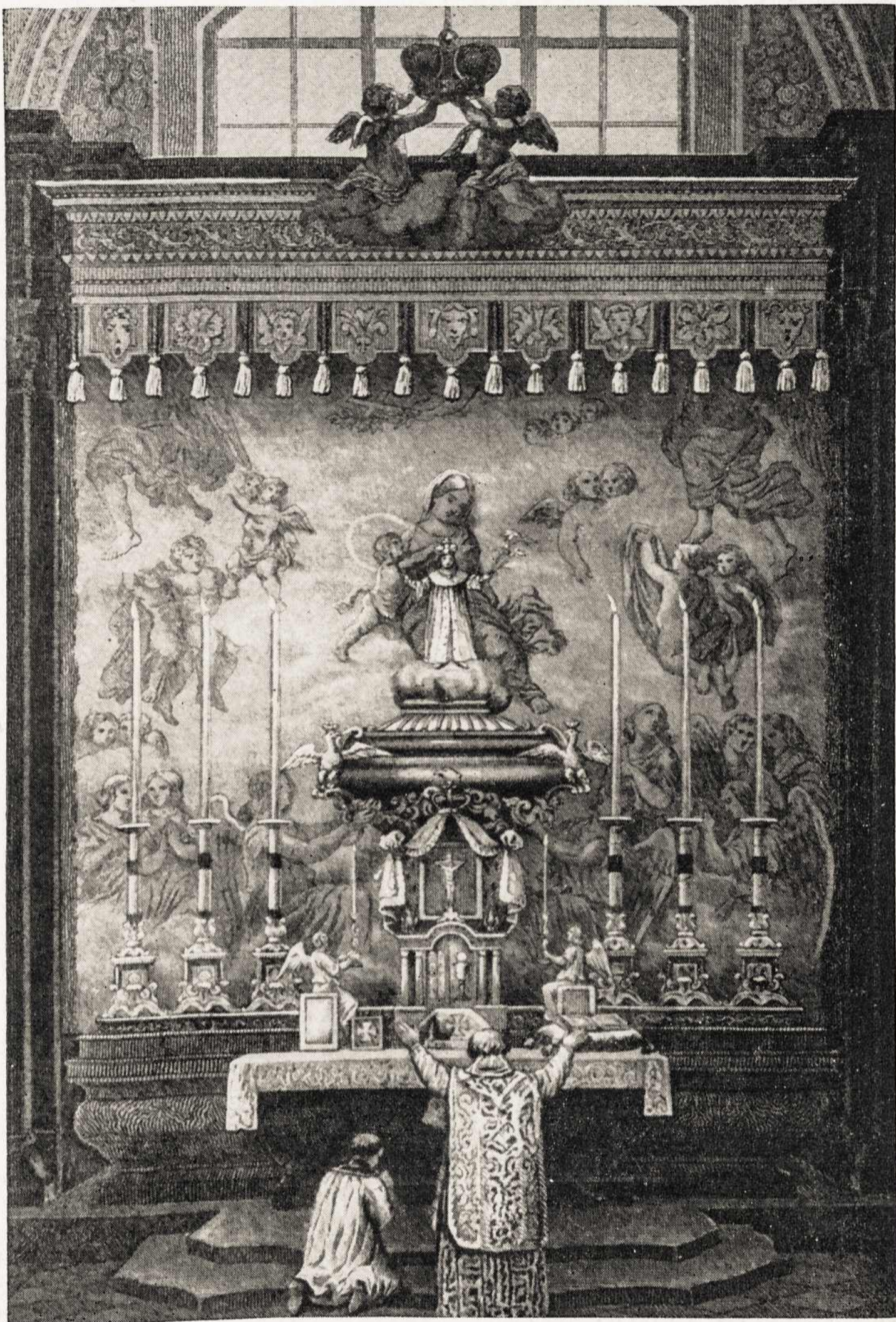
Mums tokiu šventu karžygiu yra šv. Kazimieras, pasirodęs lietuvių kariam prieš rusus (1518), padėjęs juos nugaleti, ir nuo to laiko rusų nekenčiamas. Nė dabar šv. Kazimiero palaikai Vilniuje neturi ramybės. Iš Vilniaus katedros 1953 metais buvo perkelti į šv. Petro ir Povilo bažnyčią Antakalnyje. Vilniaus katedra ir šv. Kazimiero koplyčia išniekintos. Šv. Kazimierą savo piktu veiksmu užgaudavo ne tikrai caro laikų rusai. Tą patį dar pikčiau daro bolševikai. Tačiau prieš Dievo šventuosius ir Jo galybę veltui kas keltų ranką. Ji bus anksčiau ar vėliau gėdingai nuleista. Lietuviai meldžia šv. Kazimierą užtarimo ir tiki, kad ateis laisvės diena, kai su didelėm iškilimėm šventojo kūnas sugrįš į Vilniaus katedrą, prie kurios durų jis suklupęs melddavosi anks-tų rytą arba vėlų vidunaktį. Reikia tikrai, kad mūsų pačių dvasios neužgultų nakties tamsa, kuri aptemdo kelią į šventųjų Bendravimą. Ten rasime ir šv. Kazimierą.

ŠV. KAZIMIERAS IR AMERIKOS LIETUVIAI

Svetur emigruojantieji lietuviai, taigi ir į Jungtines Amerikos Valstybes, keliavo su gyvu tikėjimu savo širdyse ir su meile šv. Kazimierui. Tai ryškiai liudija Amerikos lietuvių katalikų kultūrinis ir religinis gyvenimas. Suskaitę lietuvių katalikų pastatytąsias Amerikoje bažnyčias šv. Kazimiero garbei, rasime net dvigubai daugiau negu pačioje Lietuvoje. Pažymėtina, kad ir pati pirmoji Jungtinėse Amerikos Valstybėse lietuvių kartu su lenkais statytoji bažnyčia Shenandoah, Pa. turėjo šv. Kazimiero vardą. Vėliaus, kilus tarp lietuvių ir lenkų konfliktui, lietuviai atsiskyrė ir pasistatydino sau bažnyčią jau šv. Jurgio vardu, kuris lietuvių taip pat yra labai garbinamas. Po pirmosios šv. Kazimiero bažnyčios Shenandoah, Pa., vėliau pastatyta dar apie 20 mūsų šv. Kazimiero vardo bažnyčių bei koplyčių. Paskutinė šio vardo bažnyčia yra Brockton, Mass., prijungiant šv. Kazimiero vardą prie anksčiau naudoto šv. Roko, kuris ir Lietuvoje garbinamas. Dabar šv. Kazimiero vardo lietuviškų parapijų bažnyčių Jungtinėse Amerikos Valstybėse yra šiose vietose: Philadelphia, Pa., St. Clair, Pa., Pittsburgh, Pa., Vandergrift, Pa., Free-land, Pa., Pittston, Pa., Plymouth, Pa., Brockton, Mass., Westfield, Mass., Racine, Wis., Chicago Heights, Ill., Los Angeles, Calif., Amsterdam, N. Y., Gary, Ind., New Haven, Conn., Kansas City, Missouri; Nashua, N. H., Paterson, N. J., Providence, R. I., Sioux City, Iowa.

Steigiantis Amerikoje lietuviškiem vienuolynam, pati pirmoji lietuvių seserų kongregacija, įkurta 1907 metais, pasivadino šv. Kazimiero vardu. Chicagoje, Illinois valstybėje, savo centrą turi lietuvių marijonų šv. Kazimiero provincija Amerikoje. Lietuvos pranciškonų šv. Kazimiero provincijos centras yra Kennebunk Port, Maine.

Tuo būdu šv. Kazimiero vardas, krikštijant ištartas Krokuvoje (1458), o išgarsėjęs stebuklais Vilniuje po savo mirties (1484), nuaidėjo per visą pasaulį, kur tiktai likimas nunešė lietuvi ar kur jo šventas gyvenimas pasidarė žinomas iš raštų ir pasakojimų.



Šv. Kazimiero karstas altoriuje

S A I N T C A S I M I R

ZENONAS IVINSKIS

SAINT CASIMIR, patron of Lithuania, lived at a time when Lithuania in many respects was a land of neophytes. When he was born, scarcely seventy years had elapsed since the baptizing of Lithuania had taken place in 1387. His grandfather Jogaila, the Duke of Lithuania, had remained a pagan the greater part of his life. It was only in his later years that he was baptized into the Roman Church and ascended the throne as a Polish King.

In his old age Jogaila had two sons, Wladyslaw and Casimir. Their childhood training was based on Catholic principles. Later (1440-1492) Casimir governed Lithuania and Poland. He was the father of Saint Casimir. The mother was a descendant of the Hapsburg family. She was princess Elizabeth, the daughter of Albrecht II, emperor and king of Germany. King Casimir and Elizabeth had six sons and six daughters. Saint Casimir, the second oldest son, was born October 3, 1458 in Cracow, Poland.

Polish or Lithuanian?

Because Casimir, the Grand Duke of Lithuania, ruled Poland (1447-1492), it is erroneous to conclude that his son, Saint Casimir, was Polish (Polonus). It is ascertained by historical facts that among the kinsfolk of Saint Casimir not a single one was a direct descendant of Poland, the domain of his father. Saint Casimir belongs to the dynasty of Gediminas, which gave Lithuania her many heroic and noble statesmen. Since the time that Jogaila first ascended the throne of Poland in 1386, the Poles have claimed and renamed Gediminas family as the Jogaila dynasty. During the fifteenth and sixteenth centuries this dynasty brought Poland a high degree of fame and prominence. Thus, it was at this particular era of events that also Saint Casimir's own crown of glory is attributed to the Polish merit despite the fact that he is truly Lithuanian in origin.

Casimir, the Boy

In his youth Saint Casimir spent most of his days at Cracow with his father, who resided here more regularly than he did in Vilnius, the capital of Lithuania. However, he did learn much about his fatherland, the Lithuanian state and its history from his capable teacher, John Dlugosz, a Polish historian. Dlugosz testifies that Saint Casimir was "an excellent youth of rare talents and remarkable knowledge". Another

teacher, Buonacorsi, a humanist, calls Saint Casimir a "holy youth" (divus adolescens). At the age of thirteen this "holy youth" was offered the throne of Hungary, but in spite of his advisers' earnest efforts he was unsuccessful in the struggle and failed to be crowned. Nevertheless, determined to have his son succeed him, King Casimir permitted his son to accompany him on his journeys to Poland and Lithuania.

Successful at Statecraft

In 1475 Saint Casimir arrived at Vilnius, the capital of Lithuania, for the first time. Four years later (1479) he accompanied his father again on a visit to Lithuania. During this time the enemy was conspiring against King Casimir and his kin. They sought to dethrone him, but the conspiracy failed. Saint Casimir returned to Cracow alone, and there administered the affairs of State for two years. Here he proved himself to be a capable ruler. He was prudent in the handling of state finances and was just to all, but at the same time he was unrelenting to unfaithful statesmen. He improved Poland's diplomatic relations with Rome, for political dissensions had caused his father to lose favor with the Pope. While meliorating home conditions he was also aware of the threatening dangers of war with the Turks, who at the time were forcing their way through Constantinople and heading to western Europe.

When King Casimir returned to Poland in the spring of 1483, he sent his capable son to Lithuania as his representative. Little is known or recorded of his accomplishments at this time. However, it is confirmed that, as far as circumstances permitted, he shunned public life and preferred solitude, recollection and prayer.

Because of his rigorous fastings and mortifications he fell victim to tuberculosis of the lungs. His days seemed numbered. Finally, while journeying back to his father in Cracow, he died at Gardinas, Lithuania, on March 4, 1484.

The death of Saint Casimir was a poignant blow to his aged father, who had looked forward to the day when his son would ascend the throne. Now he had only his son's remains to bury at the Cathedral of Vilnius.

Honored by the Church

Soon after Saint Casimir's death many of the inhabitants of Vilnius began to visit his tomb and beg his intercession. The veneration did not cease. Finally even

This is a condensation of the English portion of the book "Šventas Kazimieras". The author, Zenonas Ivinskis, formerly a Professor of history at the University of Vilnius and the University of Kaunas, now resides in Rome, where he has been collecting historical documents at the Vatican and other archives. He has written numerous historical studies and scientific articles.

miracles were wrought. This caused Pope Alexander VI to issue a Papal Bull on the 15th day of May in 1501, announcing the grant of an indulgence to all those who on specified days would visit the tomb of Saint Casimir. The Papal Bull also confirmed the fact that miracles were performed due to the intercession of the saint. A copy of this bull is preserved in the Vatican Archives and it is considered as one of the oldest documents available testifying to the veneration of Saint Casimir.

Three other lengthy parchment letters are filed in the Vatican Archives. They were written about the year 1516 to the Pope of that time by the brother of Saint Casimir, Sigismund the Elder, who ruled Lithuania, by Bishop Albert of Vilnius and his Chapter and by the Franciscan Fathers of Vilnius. The letters contained detailed descriptions of the Saint's virtues and an account of the miracles that were wrought. An earnest petition for his canonization was also included.

On November 4, 1517, Pope Leo X appointed a legate to begin the process of investigation. The Papal legate, Zacharius Ferreri, was assigned to inquire into the possibility of Casimir becoming a saint despite his being "of royal blood and renowned lineage."

The findings were both astounding and edifying. Some of these facts were compiled in a book entitled "Vita beati Casimiri scripta Vilnae" and published in 1521. Thus Zacharius Ferreri, Italian by birth, will long be remembered as the first biographer of the Saint of Lithuania. In his writing the Papal legate has recorded that the saint wore a hair short, meditated on the Sacred Passion of Christ, slept on hard floors and frequently spent long nights in prayer, sometimes before the locked doors of the cathedral. He also related incidents about the virtuous life the saint led, emphasizing his honesty, justice, chastity, wisdom and spiritual courage. This little manual has remained the most reliable source of information concerning the life and miracles of Saint Casimir.

To the present day it is believed that soon after the investigations of Ferreri were announced, Pope Leo X proclaimed Casimir a Saint. This seems to be a popular misconception, since no written proof could be found either in Vilnius or Rome to uphold this contention. Actually, it was not until 1621, during the Pontificate of Pope Paul V, that the name of Casimir was finally inscribed in the liturgy of the Roman Church. In 1636 Pope Urban VIII proclaimed him Patron of Lithuania and designated March fourth as the feast.

That year in Vilnius, amid pompous festivities, the saint's remains, encased in a silver coffin, were placed above a richly ornamented altar in a beautiful new chapel erected in his honor. The opening of the tomb for the first time occasioned an unusual experience. In spite of the fact that the deceased had been interred for a hundred and twenty years in a damp tomb, the body of the saint remained intact. Too, entombed with the body was the saint's favorite hymn to Our Blessed Mother: "Omni die dic Mariae."

His Universal Appeal

Devotion to Saint Casimir spread rapidly and steadily. During the years of Lithuania's independence

this devotion began to manifest its influence in the aesthetic arts and literature. In praise of Saint Casimir many new poems were written, numerous musical scores were composed and masterpieces were painted. Devotion to Saint Casimir spread beyond the confines of Lithuania. It was felt in Poland, Italy, Belgium, Germany and other countries.

Of all the foreign countries Italy was one of the first to make public manifestation of its devotion to Saint Casimir. In the sixteenth and seventeenth centuries five biographies of Saint Casimir were published. Even to the present day many of the children are baptized by the name of "Miro", an abbreviated form of "Casimiro".

In Naples in the church of Saint George Major, a beautiful chapel was dedicated to Saint Casimir. Here too, the children of the nobility were organized into a Sodality which had Saint Casimir as its special Patron.

In 1677 the Tuscan Prince, Cosimo III secured a relic of this saint. He had a portion of the thigh bone (femur), which he kept in an ornate reliquary at the Basilica of St. Lawrence in Florence. This reliquary was decorated with ribbon bearing the inscription "S. Casimirus Magnus Dux Lituaniae" and the saint's own words: "Malo mori quam foedari" (It is better to die rather than be stained).

Protector of Lithuanians

Of all the miracles that were wrought through the intercession of Saint Casimir the most widely known is his apparition in 1518. At that time the numerous Russian army was threatening the city of Polock. To defend it a small Lithuanian army, powerless as it was against so potent a foe, set out to oppose the enemy. The only way they were to realize their scheme of defense was to cross the overflowing Daugava River and save their fort. It was at this critical moment that the miracle took place. Saint Casimir, armored as a knight and seated on a white horse, appeared to the Lithuanian army and urged the men to cross the river. Immediately he himself took the lead and the entire army followed without hesitation. The fort was defended and the enemy had to retreat.

Saint Casimir was considered the enemy of Moscow since the beginning of the sixteenth century, but the Lithuanians held him as their greatest protector in their war with the Orthodox Russians. When the Lithuanians were first subjugated by the Russian Czars, it was officially forbidden to celebrate the feast of Saint Casimir publicly and the beautiful church that was erected in Vilnius and dedicated to Saint Casimir was converted into a Russian Orthodox church. The present Russian occupation took over the Cathedral of Vilnius wherein the relics of Saint Casimir were enshrined for almost 500 years. The relics have been removed and temporarily sheltered in the Church of SS. Peter and Paul in Antakalnis, a suburb of Vilnius. Nevertheless, the Lithuanians await the dawning of the day when they can again enjoy complete freedom and the unhampered right to venerate their Patron publicly.

WHY YOU NEED THE KNIGHTS OF LITHUANIA

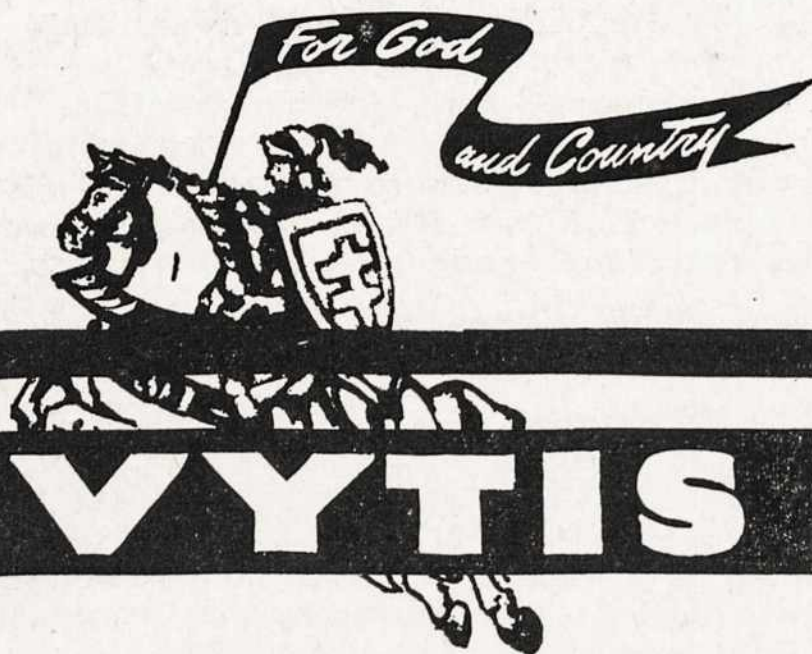
JOSEPH BOLEY

Whether you know it or not, whether you are a member or not, you need the Knights of Lithuania as badly as you need your daily bread. Of course it is impossible adequately to compare spiritual values with food and other material requirements of man. But the Knights of Lithuania exist only as an attempt to answer our very vital needs of the spirit. That we as Lithuanians need this organization is undeniable. That we can indulge in some of the same K. of L. type activities elsewhere or even without belonging to any organization is not quite true, for even where the form will be the same the essence will be found wanting. Where else can a Lithuanian find the mutual respect and understanding of a closely knit family, such close-to-the-heart projects, such opportunities for leadership and such a wide and varied circle of worthwhile friends as the K. of L. offers to every participating member? Where can one find more alert, ambitious and dedicated individuals than in a typical K. of L. council? Where else can we feel and think so much alike?

This is not to say that the tastes and opinions of the members are all alike, for there are wide differences among them in training, background and experience. There are teen-agers galore and there are some septuagenarians. There are professionals and factory workers, artists and priests, businessmen and students, store clerks, secretaries and housewives and even a sprinkling of politicians. There are the recently-arrived from Europe and there are the third generation Americans. But throughout the organization runs a common denominator that converts them into a single homogeneous unit where all join hands in a common cause.

This common cause springs from our deep-seated yearning for national survival — that is, survival as Lithuanians. Although originally some of us may have joined the local club because we wanted to go bowling or dancing or merely to please a friend who had been after us for a long time, it is our eagerness to prevent the extinction of the Lithuanian consciousness, our zeal to preserve what has been ours for centuries and our desire to pass on the spiritual treasures of our parents that makes so many of us life members of the organization.

Alone, none of us can withstand the onslaught of the constant barrage of the varied destructive influences in the do-as-you-will, go-as-you-please American atmosphere. Without the support, guidance and companionship of other and stronger Lithuanians, we are in danger of becoming a mass of



Better Catholics

1-FIRM FAITH

KNOWLEDGE and BELIEF of GOD'S REVEALED TRUTHS

CONVICTION { CATHOLIC READING - CATECHISM
SERMONS - MEDITATION

2-STRONG HOPE

CONFIDENCE and TRUST IN GOD and HIS MERCY

3-ARDENT CHARITY

PRACTISE OF FAITH { LOVE of GOD { WORSHIP — CULT
COMMANDMENTS
GOOD WORKS
LOVE of NEIGHBOR { SPIRITUAL WORKS } OF
CORPORAL WORKS } MERCY

Better Americans

1-INTEREST

IN FEDERAL-STATE-LOCAL GOVERNMENT { BE EVER
WIDE
AWAKE

2-USE OF BALLOT

FOR PROPER PURPOSE

3-CONCERN

FOR COMMUNITY WELFARE

Better Lithuanians

1-PRESENT ATTITUDE

WRONG • EXTREME - EVERYTHING LITHUANIAN
• EXTREME - NO LITHUANIAN WHATSOEVER

RIGHT — IN MEDIO STAT VIRTUS - Middle Course

2-NATURE

LOVE OF LITHUANIA { LAND OF OUR FORBEARS
HISTORY
PLACE AMONG FAMILY OF NATIONS

LOVE OF LITHUANIAN LANGUAGE { ORIGIN
BEARING
WORTH

LOVE OF LITHUANIAN TRADITIONS { FOLK SONGS
DANCES
FOODS
RELIGIOUS
OBSERVANCES

WHAT DOES THE K. OF L. MEAN TO ME?

WHY I AM GRATEFUL FOR IT.

WHY I WORK FOR IT.

Joseph S. Matachinskis of Tyler, Texas: I met my fine Lithuanian wife through K. of L. Here too, I got my early training in how to get along with people, how to work with them on committees, how to plan and organize successful activities, etc. I met, working with the K. of L. these many years many friends. For all of these gifts I am very grateful.



K. of L. represents a proven training ground where young Lithuanian Catholics can receive excellent training (based directly on the effort contributed), that will better equip them for their responsibilities as citizens in this grand country of ours.

I work for the K. of L. because I want to contribute, in my small way, to the important, unending work of building Lith-

drab, colorless individuals, lacking character and distinction.

To help us retain our own, Lithuanian, God-given individuality is the main reason why we need an organization like the Knights of Lithuania, for that is where we obtain frequent mental stimulation and spiritual nourishment. To be strongly and securely attached to the Lithuanian family tree is a source of deep satisfaction.

Through an all-inclusive organization as the Knights of Lithuania we expose ourselves to many beneficial influences: easier access to valuable information, meeting with interesting Lithuanian personalities, the invaluable experience gained through our planning and organizing various activities etc. How deep an imprint the K. of L. will make on our lives depends, of course, on the degree of our receptivity and cooperation, but at least we are invited and encouraged to partake of the rich Lithuanian culture that is rightfully ours.

We who live near a K. of L. council can count ourselves fortunate to have the opportunity for self-enrichment so close at hand. Let us make better use of this available fund of living Lithuanian spirit. If we live in a community that lacks an active K. of L. group, we can do ourselves honor and earn great benefits for ourselves, our families and the community by calling together a group of like-minded individuals and forming a council. The Knights, now nearing a half-century of inspired and inspiring service, can and should be made an integral and meaningful part of the daily life of every enlightened Lithuanian.

Lithuanian Catholic leaders so they can take their proper places in our society. If one reminisces about our past leaders a picture of progress becomes evident. When I first joined the K. of L., the leaders of those days aspired and became honest day laborers; the next crop of leaders received more education and became business and professional men; the next crop became leaders of military men during the war; the next found their way into civic and political leadership; the next crop received higher education; there is no predicting what positions of leadership the current crop of leaders will assume in a few short years. Lord willing, I hope to continue working with the K. of L.

* * *

Tony Yuknis of Chicago, Illinois: In 1951 I was a member of the Illinois - Indiana District Drama Group which made fifteen presentations from 20-minute skits to a full-hour show. It gave me experience in the different facets of show business such

as acting, radio broadcasting, costuming, props, and a bit of script writing. It was a tremendous amount of work, but we did have some fun, too. I believe all of this enables me to appreciate and enjoy TV plays so much more.



Our national organ "Vytis" has given me valuable experience in writing. The dozen articles I had published therein has increased my ability to express myself in writing.

Article writing forces one to think more clearly. You write it over and over again — you keep polishing and condensing it — until you hope you have a gem. The readers will let you know if you have succeeded.

At the national conventions I greatly enjoy meeting people from different cities who are banded together, working for the same cause, for the same ideals. Furthermore, the religious, sports and social activities offered by the K. of L. is a well rounded program for any Catholic.

* * *

Gene Gobis of Amsterdam, New York: I have always had a desire to learn more of the history, culture, and geography of Lithuania. Through



the K. of L. this has been accomplished. Also, the K. of L. organization strives to make its members better Catholic and better citizens of the United States of America. Being a K. of L'er I have gained many new friends throughout the country. It is most gratifying to work in unison with a group of people who share the same interests.

I work for the K. of L. because I believe in it!

Steponas A. Bučmys of Dayton, Ohio: Aš esu labai dėkingas Lietuvos Vyčių organizacijai Amerikoje, kaip daugiausiai nusipelnusiai Lietuvai, kovojant už jos laisvę ir ginant lietuvių reikalus svetimųjų tarpe.



Jau pats Lietuvos Vyčių vardas pasako, kad vyčiai yra ritierių, karžygių, drąsių jaunuolių organizacija, kurią sudaro daugiausiai Amerikoje gimęs ir augęs lietuviškos kilmės jaunimas, tarnaujas Dievui ir Tėvynei.

Man yra nepaprastai malonu dirbti šioje gražioje organizacijoje. Juk tai vertingas lietuviškos gyvybės branduolys, nešas šviesių vilčių lietuvių tautos ateičiai. Lietuvis savo nuoširdumu ir darbštumu patraukia kitus, suranda draugų, daug laimi ir neša laimėjimo laurų lietuvių garbei.

Vyčiai sėkmingai šiuo keliu eina. Tat, vytiškas jaunime! Sekdami savo idealus būkime tvirti, drąsiai eikime pirmyn, puoškimės gražiais darbais ir gerai atlikime savąjį uždavinį.

* * *

Marcella Andrikis of Waterbury, Connecticut: I am grateful for the Knights of Lithuania organization because it affords me the divers ways and means to perform such acts whereby I merited the Fourth Degree St. Casimir's Medal, my proudest insignia and treasured possession.



Just as in the ancient ages of chivalry a knight was devoted to the services of a lady or a superior as an attendant or military champion, so we, too, as Knights of Lithuania, should keenly feel that we belong to a special rank and are honor bound to serve Church and Country, defend our faith and nationality. "Gyvenam Tautai ir Bažnyčiai."

I work for the K. of L. simply because noblesse oblige. For every right there is a duty for every privilege a responsibility. I want to be a worthy member of America's only Lithuanian Catholic Youth organization whose lengthy roster boasts of religious and lay idealists whose cultural and social attainments for more than forty years have enriched American life and brought immeasurable prestige and joy to Lithuanians. An organization so incentive and inspirational justifiably deserves perpetuity.

God grant us through the intercession of our glorious patron and advocate, St. Casimir, zeal and perseverance to the Knights of Lithuania in their charted course of religious, social and patriotic action. May our combined humble endeavors of 1958 blend to make it the truly significant commemorative year it rightfully should be. "Šventasis Kazimierai, gelbėk Lietuvą, padėk lietuviams."

Annie Mitchell of Elizabeth, New Jersey: K. of L. has enlightened, taught and made me understand the true meaning of the Lithuanian people, their country and what its people are fighting for and the beliefs and traditions they are trying to preserve.



It means I am helping to show the world the true meaning of what the Lithuanian people are really like: religious, devoted to their God, kind, peace-loving, hard workers, who love to sing, dance and be merry and who are proud of their cultural background-skilled handiwork, crafts, arts, weaving, music, woodcarving, spinning wool; good farmers, bakers, good cooks, with their fields of flowers, wheat and rye, and shrines along the roads of

Lithuania which other countries do not have. The K. of L. has made me a better citizen of my country.

I work for "God and Country" because that ancient Lithuanian land has given me parents I dearly love, a background I cherish.

An American-born child born of Lithuanian parents, who taught me to love my God and fellowmen, to protect, fight and defend for what I believe is right, to love my country, live a good Catholic life, be an example to the younger American-Lithuanian generation in being a lady and above all spreading, teaching, and preaching the true meaning of my Catholic religion, whenever and wherever I can, that nothing is done in this world without the help of God and Our Blessed Heavenly Mother, for without faith we are lost and shall perish, and with God's help, Lithuania will once again reign and live in peace as she did before — that is the reason for my working for the Knights of Lithuania. "God Bless, Protect and Love Us All."

* * *

Norma Razvad of South Boston, Massachusetts: The K. of L. is an organization devoted mainly to the preservation and development of Lithuanian culture. Besides, it



is a wonderful medium for entertainment. Through it, we may meet other fellow Lithuanians from various parts of the state and country, and then, together, participate in various activities. Conventions, conferences, sports, etc. are the curriculum provided for its members. Holy Communion Sundays and Christ the King celebrations are included in the religious life of a K. of L'er. By participating in social, cultural, and religious activities, a

Knights of Lithuania member has a wonderful opportunity to increase his knowledge of his native language, Lithuanian, and gain a well rounded personality.

(Editor's note: Norma Razvad is daughter of p. president Frank Razvad - Razvadauskas, dec'd. November, 1956.)

Ann Laurinaitis of Los Angeles, California: When I first came to California, I didn't know one single Lithuanian person. It was a pleasure contacting the K. of L. President Peter Barkauskas (at that time) and meeting so many wonderful Lithuanians and feeling right at home. Therefore, it kept me closer to the Lithuanian church, language, customs, etc. It is very easy to drift away from our own Lithuanian customs if we aren't often reminded of their existence.



I work for the K. of L. because since I am a member, I feel I should do my share to support and help the Lithuanian work. I enjoy people and it is a pleasure to do good and give and, if possible, see a happy smile. For that I am grateful to be a Lithuanian and a member of the Knights of Lithuania.

* * *

Marcella Onaitis of Pittsburgh, Pennsylvania: I am grateful for the K. of L. because it has high ideals and promotes Lithuanian culture and customs, and the K.



of L. members are forever keeping the Lithuanian name before the American public. It is the only American Lithuanian Catholic organization where both the young and the old participate and work in harmony, and the K. of L. is deeply concerned about the Juniors. They are constantly striving in making plans so that the Juniors will not lose interest in our organization. I am now working with Juniors. Through the K. of L. I

have met many Lithuanian friends. Let us keep and preserve our native language and customs, which are so dear to all of us; let us be proud to say we are American Lithuanians.

* * *

John A. Stoskus of Providence, Rhode Island (formerly of Chicago, Ill.): One of the most unique organizations in our country is the Knights of Lithuania. It affords us an opportunity to participate in the lay apostolate, and it affords us an opportunity to learn about our nationalistic heritage. In the K. of L., we can participate in both spiritual and temporal benefits. But this is not the uniqueness that makes our organization different from others. In the K. of L. there is occasion for both husband and wife, as well as their children to belong to one organization, and advantage for all to work towards a common goal as is expected of us both as Catholics and as Lithuanians. This factor is the basic attraction for my being member and working in the Knights of Lithuania organization.



organization, and advantage for all to work towards a common goal as is expected of us both as Catholics and as Lithuanians. This factor is the basic attraction for my being member and working in the Knights of Lithuania organization.

organization, and advantage for all to work towards a common goal as is expected of us both as Catholics and as Lithuanians. This factor is the basic attraction for my being member and working in the Knights of Lithuania organization.

Ruta Lee-Kilmonis, movie and TV actress, of Hollywood, California: The K. of L. means to me the essence of our great Lithuanian traditions and which embodies the highest reverence for our forefathers and the Catholic principles by which we try to live. Knights of Lithuania is a constant reminder to me of these things which I hold dearest and by working for it I feel as if I am contributing in part to the fulfillment of its goal.



The K. of L. means to me the essence of our great Lithuanian traditions and which embodies the highest reverence for our forefathers and the Catholic principles by which we try to live. Knights of Lithuania is a constant reminder to me of these things which I hold dearest and by working for it I feel as if I am contributing in part to the fulfillment of its goal.

* * *

Charles Oskutis of Elizabeth, New Jersey: K. of L. has taught me to understand the real meaning of my Lithuanian parents' background. I have become a better Catholic, better citizen of my country, a better man and more proud of my Lithuanian heritage, as I understand more about the country and its people through the K. of L.



I have become a better Catholic, better citizen of my country, a better man and more proud of my Lithuanian heritage, as I understand more about the country and its people through the K. of L.

Working for the K. of L., I help to preserve and fight for and cherish what the Lithuanian country stands for, and I help her people prove to the world that she is a peace-loving country. Working for the Knights of Lithuania, I am working for "God and Country."

* * *

Mary Trainy

of Cleveland, Ohio: Belonging to the Knights of Lithuania is a way of life. By living up to its principles you become a God-loving, law-abiding individual with high moral standards and great pride in Lithuanian ancestry.



* * *

Frank R. Ciras of Worcester, Massachusetts: I am grateful for the K. of L. because of its inheritance, its past and its future. It took a God-loving man, with endless efforts, time and energy, to create this organization. Its past has been gloriously written 45 times in the eyes of God. I am grateful to its future, because I am to play a part in it.



The K. of L. is more than an organization to me. It means being with fellow-Americans. I am proud to boast that I am of Lithuanian descent.

What's the use of belonging to the Knights of Lithuania if I don't work for it. And, too, it is my duty to do good things in this world!

Jack J. Stukas, Jr., of Hillside, New Jersey: I regret that for many years the pressure of my work, studies and activities (radio, choral and dance groups, preparations for concerts, February 16th Lithuanian TV shows)



did not permit me to do more in the past for a wonderful organization composed of the finest people I have ever met and with whom it is a genuine pleasure to work. I hope to ever met and with whom it is a genuine pleasure to work. I hope to more than make up for it. Without the Knights of Lithuania and the "Vytis", young Catholic Lithuanian - Americans would vanish in the sea of many cultures called the United States. The Knights of Lithuania

is our only hope for the future. I am really convinced of that and for that reason will give the organization my undying support, help and cooperation in every way.

Editor's note: Jack Stukas, B. S., M. S., who had also attended Oxford University, is the National Chairman of the K. of L. Cultural Committee and Scholarship Fund. As Manager of the International Division of the NATIONAL SALES EXECUTIVES he is leaving for Brussels, Belgium, this June, for several weeks.

DEKUI!

Supreme Council, Knights of Lithuania, heartily acknowledges the receipt as a donation from Mr. and Mrs. John A. Stoskus, Providence, Rhode Island, the sum of \$175.00 as monies originally intended for the Special General Membership Award for the year 1956-1957.

DONATIONS

Chicago, Ill., Council 112	\$125.00
Cleveland, Ohio, Senior Council	25.00
Cleveland, Ohio, Council 25	25.00
Kun. Mykolas Vembré, Stoughton, Mass. ...	10.00

Walter Chinik, national president, called a special meeting of the Supreme Board, which was held Saturday, January 18, 1958 in the K. of L. Clubrooms, South Boston, Mass. Present: Rev. Albert J. Contons, Walter Chinik, Rev. John Zuromskis, Miss Winifred Skudris, John Daniels, John A. Stoskus, Mr. and Mrs. Victor Mathieu, John Olevitz, Edmund Rudis, Dr. Juozas Leimonas, Miss Phyllis Grendal and guest William Shimkus. Many K. of L. important matters were discussed, including the 500th anniversary of the birth of St. Casimir commemoration by the Knights of Lithuania, the 45th national convention to be held in Philadelphia, Pennsylvania — August 21-24, 1958, and the Lithuanian R. C. Alliance of America. (It was an 8-hour meeting.)

K. OF L. EASTERN REGIONAL COMMITTEES CONFERENCE

DOUBLE DISTINCTION: The Knights of Lithuania have two reasons for pride since last August. First, they had held a historical convention in the West Coast (Los Angeles, California), the first national convention ever sponsored in the State of California by a Lithuanian national organization. Secondly, the New York-New Jersey District had arranged a unique project — Eastern Regional Committees Conference, January 10-12, 1958 at the Robert Treat Hotel, Newark, New Jersey, for the purpose of enhancing the K. of L. Scholarship Fund.

The Panel Discussions were as follows:

- SPIRITUAL** (Rev. A. J. Contons, chmn., moderating);
- CULTURAL** (Jack J. Stukas, chmn., moderating);
- VYTIS** (Miss Phyllis Grendal, Asst. Editor, moderating);
- LITHUANIAN AFFAIRS** (Miss Ann Miller, moderating, also Rev. John C. Jutt, honorary chmn.);
- RECRUITING PROFESSIONAL MEN AND CLERGY INTO THE K. OF L.** (Rev. A. J. Contons, moderating);
- RITUALS** (Joseph Sakaitis, sec'y., moderating);
- SPORTS** (Larry Janonis, district pres., moderating);
- JUNIORS** (Al Janks, district 1st vice pres., moderating).

Much credit is due to the Conference Committee consisting of Rev. V. Karalevičius, district spiritual adviser; Larry Janonis, president; Jack Stukas, Louis Stukas, Frank Vaskas, Anne Klem, Victor Guzewicz, Vera Lang, Helen Zindzius, Joseph Sable, Rita Moskewitz; also Msgr. Ig. Kelmelis, pastor of Holy Trinity Church, host.

PROGRAM (Religious and Social)

- Friday eve. — Get-Acquainted party at St. George's Hall;
- Saturday morning — Solemn Requiem Mass at Holy Trinity Church for the repose of the soul of Charles Bason, former district president;
- Saturday eve. — Semi - Formal Dance, main ballroom, Hotel Robert Treat;
- Sunday morning — Solemn High Mass at Holy Trinity Church, officiated by Rev. P. Totoraitis and sermon delivered by Rev. A. J. Contons, national spiritual director; guest organist—Algirdas Kacanauskas.
- Sunday eve. — Concert, featuring K. of L. talent (main ballroom of the hotel): Louis Stukas, baritone (C-29, Newark), Carol Bowen, contralto (C-52, Elizabeth), Diane Mockeliunas, soprano (C-41, Brooklyn), Charles Douches, tenor (C-29, Newark), Agnes Timmins, pianist (C-3, Philadelphia), Joseph Boley, recitations (C-41, Brooklyn) — radio, TV

KNIGHTS OF LITHUANIA SCHOLARSHIP COMMITTEE

We are indeed happy to make official announcement of our new Knights of Lithuania Scholarship Program. This new program, it is hoped, will prove itself a milestone in the forward progress of our organization.

It is the ardent desire of the members of our Scholarship Committee that all Knights having the necessary qualifications for an award, complete and submit their application to us by April 1st of each year, beginning in 1958. The first scholarship award will be made for the academic year beginning in September, 1958. Total award — \$600. Application and Reference forms can be obtained by writing to the Chairman of the Committee.

At this opportunity, we would like to ask you to aid us in raising sufficient funds to make this Scholarship Program a self-sustaining reality, worthy of recognition and support. As initial sources of funds for our program, we are anticipating the following:

1. Donations by philanthropic individuals, businessmen and organizations.
2. Money raised by individual councils and districts through social affairs.
3. Annual raffle.
4. Voluntary contributions of 25 cents from each K. of L. member, to be collected by each council.

With reference to the fourth source, Newark Council 29 has taken the initiative and tentatively decided to vote a voluntary assessment of 25 cents per each active member, and to forward a check for \$25.00 to the Treasurer of our Scholarship Committee.

Concerning the second means of raising funds, the New York-New Jersey District sponsored a Regional Committees Conference in January, 1958, and donated profits received to our Scholarship Program.

We sincerely hope that this new endeavor will meet with your approval and merit your hearty support.

Draugiškai ir Vytiškai Jūs,
Jack J. Stukas, Chairman

and stage performer, Arnold Voketaitis, bass - baritone (New Haven, Connecticut, winner of 1957 Conn. Opera Auditions of the Air, Arthur Godfrey's TV Show. All artists were accompanied by Robert Johnson. Jack J. Stukas, Jr. was Master of Ceremonies.

The district arranged this Conference for the reason that at our national conventions, there is insufficient time to devote to Panel Discussions by our national committees, which perform a sizeable portion of the work of our organization. It also believes that it would be advantageous to have Eastern, Mid-Central, Western Regional Committees Conferences between conventions, each year, in order to strengthen the work and effectiveness of our committees.

- SCHOLARSHIP FUND officials participating at the Conference were: Jack J. Stukas, Jr., chairman; Joseph Boley of New York City and Rev. Albert J. Contons of Boston, Mass., trustees; and William Kolicius of Pittsburgh, Pa., treasurer; also Miss Helen Shields

of Philadelphia, Pa., Convention Committee Chairman.

- Opening General Session — Victor Guzewicz, chairman.
- Luncheon — Al Janks, toastmaster.
- Closing General Session — Jack J. Stukas, Jr., chairman.
- Priests present: Msgr. Ig. Kelmelis, Newark, N. J., Rev. A. J. Contons, Boston, Mass., Rev. J. C. Jutt, Worcester, Mass., Rev. V. Karalevičius, Elizabeth, N.J., Rev. J. Pakalniškis, Brooklyn, N. Y.
- General Secretary — Vera Lang.
- Publicity — Frank Vaskas, chmn.
- Radio — Jack J. Stukas, Jr., announcer of Lithuanian Radio and Television Productions (Saturdays, 4-5 p. m., Station WEVD, New York City) and assisted by A. Kacanauskas, gave generous publicity concerning the Conference. Has 100,000 listeners (New York, New Jersey and Connecticut) and only Lithuanian Radio Hour broadcasted (over 17 years).

PRESIDENT'S MESSAGE

Quite often I am asked by a council member or prospective member, "What do I get for my dues?" or "What does membership in the Knights of Lithuania offer me?"

If the questioner is thinking in terms of entertainment or social affairs, a candid answer probably would be "very little." The Knights of Lithuania is not essentially a social organization, but, rather an American Lithuanian Youth organization to furthering among its members a deeper understanding and more zealous practice of the Catholic faith, to educating their members in good American citizenship, to encouraging among the youth an attachment to the land of their forefathers — Lithuania and affection for the Lithuanian language and customs, and to spreading education and culture among members in general. Of course specific suggestions from members as to wider activities that they believe would be constructive, are always welcome.

But if the questioner should ask, "What can I accomplish or contribute through membership in the K. of L.?", the answer would be "a great deal."

The organization affords a means through which many Lithuanians, by their dues and membership support, can accomplish things they could not or would not wish to do individually and directly.

Many want to help Lithuanianism without attending national and district conventions, conferences, council meetings or social affairs, and without engaging in active Lithuanian affairs.

The Supreme Council does not supplant or interfere with any working council or district. It merely offers cooperation and all possible help.

Most of our national officers and many of our members are active in one or more Lithuanian organizations. For them membership in the K. of L. is another, collateral way in which they can help Lithuanianism.

For others who cannot be or do not wish to be so active, membership in the K. of L. affords a unique medium through which they can be part of the great KNIGHTS OF LITHUANIA Team, contributing in ways that they can to the advancement of the best interests of our organization, which we as Lithuanians most sincerely believe are synonymous with the best interests of the K. of L. And, of course, they may contribute to the VYTIS, our monthly bi-lingual magazine.

Echoing previous statements from our leaders for the past 45 years, I submit that the Knights of Lithuania organization serves a most important function to Lithuania.



Walter R. Chinik

K. OF L. CALENDAR

February 23 — New England District Leadership Courses (2nd series), St. Casimir's parish hall, Waverly St., Worcester, Mass.
2 p.m. Host: Council 26.

March 4 — Knights of Lithuania Districts and Councils throughout the country will celebrate **St. Casimir's Day** by holding Communion - Breakfast in their respective communities and parishes.

March 6 — Worcester, Mass. (116) **MILITARY WHIST PARTY.**

March 23 — Newark, N. J. (29) Communion - Breakfast; 1st and 2nd Ritual Degrees to be bestowed.

March 30 — **PILATE'S DAUGHTER** at the Basilica of Our Lady Mission Church, Roxbury, Mass.

April 6 — Chicago, Ill. (112) **EASTER SUNDAY DANCE,** K. of L. Youth Center, 8 p.m.

April 12 — Worcester, Mass. (116) **DANCE.**

April 13 — Philadelphia, Pa. (3) **3rd Annual Minstrel Show.**

April 26 — Gary, Indiana (82) **ANNUAL RAFFLE & DANCE,** St. Casimir's Church Hall.

April 26-27 — **NEW ENGLAND DISTRICT K. OF L. CONVENTION.** Host: Council 135, Ansonia, Connecticut.

May 17 — Brockton, Mass. (1) **SPRING DANCE,** Walk - Over Club, Perkins Ave., Brockton.

May 17 — Newark, N. J. (29) **DANCE,** St. George's Hall, 180-82 New York Ave.

May 24 — Providence, R. I. (103) **DANCE,** American Lithuanian Citizens Club, 475 Smith St.

August 21-24 — 45th K. of L. National Convention. Host: Council 3, Philadelphia, Penna.



Vilniaus katedros fasadas



VYČIAI, VISUOMENĖ, LIETUVIŠKUMAS

KUN. STASYS RAILA,
3-jo laipsnio vytis

1. VYČIŲ REIKŠMĖ MAN.

1939 metais prasidėjęs karas užklupo mane US ir atkirto nuo veiklos su Lietuvos Jaunimu. Daugiausiai teko veikti Lietuvoj su Pavasarininkais, Ateitininkais, Angelaičiais ir Gimnazijų moksleivija religiniuose būreliuose. Nebegalint sugrįžti į Lietuvos Jaunimą, Vyčiai tapo mano prasmingesnio lietuviško darbo ir gyvenimo plotas. Lietuvos Vyčiuose radau net Lietuvos Jaunimo "Pavasario" Draugiškumo sutartį, pavasarininkišką idealų tuo pačiu obalsiu "Dievui ir Tėvynei", planų ir bendradarbių iš Lietuvos ar vietinių su gyva lietuviška širdimi, siela, mintimi ir veikla. Vyčiuose asmeniškai labai daug laimėjau.

2. KODĖL DIRBU VYČIAMS.

Vyčių katalikiški, lietuviški, jaunatviški idealai traukia ir verčia jiems dirbti, aukotis. Pačioje pradžioje vyčių gyvenimo kaip švelni lietuviškumo banga sudrėkino lietuviškas apylinkes aplydamos Vyčių kuopomis. Beveik visur buvo jų kuopų, organizavosi chorai, vaidybos ir lietuvių kalbos klasės, rinkosi seimai. Tai buvo pirmųjų — laimingųjų ir sėkmingųjų Vytiškų metų spinduliai. Buvo pagauta ir uždegta svarbiausioji lietuviškumo išlaikomoji jėga — jaunimas. Tai buvo istorinis laimėjimas lietuviškai išsivijai ir Lietuvai. Atsimenu su kokia didžia meile ir pasiaukojimu kelio-lika vyčių vadovų ir vyčių stengėsi per karą išlaikyti vyčius, kai vyrų beveik nebeliko. Ir jie išsilaikė. Būsiu atviras. Esu įsitikinęs, kad lietuviai katalikai Amerikoje neatliko savo pareigos vyčiams. Vyčiai kreipėsi į juos, prašė, maldavo paramos, pagelbinės rankos, supratimo, globos. Neišgirsta. Nusisukta nuo vyčių — sąmoningai ar ne. Dėl smulkių, asmeniškų nesklaidumų, vyčiai buvo pasmerkti pasitraukti, išnykti, ar geriausiu atveju — merdėti. O jie turėjo teisės ir šventos teisės gyvuoti, veikti. Jų šauksmas į katalikišką visuomenę veiklios pagelbos buvo neabejojamai ir be klausimo pateisinamas ir vietoje ir laiku padarytas. Liūdniausia, kad ir šiandien Vyčiai palikti patys sau. Ir šiandien vyčių idealai nėra tapę mūsų lietuviškų vadovų svarbiu rūpesčiu. O tačiau tik vyčiai gyvai sielojasi lietuviškumo ir Lietuvos gelbėjimu, ir palaikymu lietuviško žiburėlio lietuviško kraujo žmonėse čia — garsioj Amerikoje. Kur vyčiai, ten dar švystelėja ir sužiba lietuviškumas, kur jų nėra — nebėra ir žymesnio lietuviško judėjimo mūsų jaunime. Ir dabar vyčiai turi jieskotis vadovų, patys gaivintis, sielotis, išsilaikyti be jokios or-

ganizuotos pagelbos iš LKFederacijos ar kitos centrinės organizacijos. Vis dar manoma, kad užtenka metiniuose seimuose žodelį pagyrimo užrašyti ar pasakyti. Jokio plano ir didesnio siekimo vyčių naudai nesimato per paskutinius 25 metus. O juk didžiuojamasi mūsų Katalikų Centrinėmis organizacijomis ir jų darbais..

Šių dienų vyčiai nepailstamai mėgina gyventi ir veikti, nepaisant to šaltumo, abejingumo ar net priešingumo iš savųjų pusės. Vyčiai veržiasi, kilsta, atgimsta, kuria jaunųjų vyčių kuopas, bando modernišką veikimo priemones, sugebėjo patraukti į savo eiles keletą jaunų Dvasios ir pasaulionių vadovų, kurie ir traukia vytišką vežimėlį. Vyčių judėjimas turi sulaukti daugiau negu dabar jiems teikiama.

Vyčių Globėjo šv. Kazimiero jubilėjiniais metais — 500 metų nuo jo gimimo — reiktų ką nors didesnio duoti Vyčiams. Jų Globėjo garbei įamžinti mūsų Vyčių veiklos išskėlimu į jiems prideramą lygį ir aukštį. Padarykim — ŠV. KAZIMIERO METAI — VYČIŲ METAI, LIETUVIŠKO JAUNIMO METAI. Vyčiai ir jų kuopos kiekvienoj lietuviškoj apylinkėj, o ypač kiekvienoj parapijoj. L. K. Federacijos Centro Valdyba ima Vyčių veiklą ypatingon globon, padaro savo veiklos centriniu reikalu. Nebepalikime vyčių tik jų pačių kad ir geroms pastangoms, nes tai yra visų mūsų lietuvių katalikų gyvybingiausias uždavinys. Vyčių atgaivinimas ir jų veiklos išskėlimas yra galimas, būtinas. Tai yra lietuviškas, tai yra katalikiškas, tai yra gyvenimiškas ir pirmaeilis uždavinys. Atgaivinkim Vyčių kuopas, nes jos buvo, pažadinkim vytišką dvasią, nes jos dar yra čia, tarp mūsų, su mumis. Kur tik veikia vyčiai, ten ir jų darbai kalba mūsų visų garbei ir naudai.

3. VYČIAMS DĖKINGAS UŽ LIETUVIŠKUMĄ.

Vyčių lietuviškumas patraukė į vyčius mane ir tūkstančius kitų. Jei ne lietuviška dvasia, lietuviški reikalai, lietuvių kalba — nebūtų ten mūsų. Atimk vyčių lietuviškumo idealą — vyčiai paskeštų tarp kitų panašių organizacijų. Visa vytiško veikimo ir buvimo gilioji prasmė — lietuviškumas. Juk daug gerų dalykų galima rasti ir ne vyčių organizacijose, bet mūsų jaunimas pasirenka Lietuvos Vyčius tik dėl jų lietuviškumo. Suprastint vyčius į paprastą visuomeninę organizaciją, reikštų palaidoti vyčius. Juk jau taip yra pakasta šimtai lietuviškų visuomeniškų organizacijų po visas lietuviškas kolonijas. Vyčiai dar žygiuoja pasipuošę lietuviškumo ženklų ir darbu. Jie dar veiks ir gyvens, kol bus bent vienas lietuviškos dvasios ir tikslų vytis gyvas.

Šv. Kazimiera suranda
prie bažnyčios durų.

LET'S ACHIEVE THROUGH ACTION

Phyllis Grendal



So, the Los Angeles Convention is over and the reports of our activities for the year 1956-57 are history. We now move into the year 1958 with renewed energy, enthusiasm and determination to carry forward the objectives of the Knights of Lithuania to greater heights.

At few times in history has there been so much interest and so much thought given to what lies ahead. Our organization has worked for nearly 45 years to unite American Lithuanian youth into a strong organized force; to inspire within its youth loyalty to the fatherland-Lithuania, and a love for the mother tongue and the country's traditions; to strive for the education and culture of its members; and to maintain in all councils and districts sports. Also K. of L. has tried to provide programs for individual self-improvement, to train for leadership, and to promote the interest

of Lithuanian Affairs and organizing Senior and Junior Councils.

As we face into the new club year, districts and every one of the councils should carefully and objectively review its membership status and take all steps to CARE AND SHARE our Knights of Lithuania organization. Of course, we cannot get and hold members without a program that will preserve and implement our organization's objectives. We have a clear statement of purpose and we have a theme, *Let's Get One New Member in 1958*, to give focus and emphasis on all endeavors in this "jet-age" in which we live.

Regional conferences and leadership training of the districts are a means of providing opportunities to assist district leaders in exchange of ideas on new approaches to make our K. of L. membership an important part of individual advancement. They serve also to promote group un-

derstanding through which members prepare themselves and take leadership on local, district and national levels.

In all of our planning, let's keep before us our purposes and the objectives for which we are organized. Whose standards are we endeavoring to elevate? Whose interest are we promoting? For what ends do we cooperate? How are we extending opportunities?

There must be purpose in our approach if we are to achieve through action. Remember, it is the program which attracts and holds our members. Always aim for member participation. We cannot train for local, district and national leadership if we do not participate in our program.

Let's achieve through action as individuals, as local councils, and as district and national K. of L'ers. This is OUR moment in history.

Atsisakęs pasaulio garbės ir karališkojo vainiko, kurį tėvai buvo numatę Vengrijos soste, šv. Kazimieras siekė vertingesnio — dangiškojo vainiko. Trumpas jo gyvenimo kelias — mirė džiova eidamas 26 metus — buvo grynai dorinio ir religinio tobulėjimo kelias. Savo išmintimi, kilnumu ir dorumu šv. Kazimieras atkreipė visų dėmesį, o vienas jo auklėtojų Kalimachas vadino jį "šventu jaunuoliu". Žydėjime nuvytęs vienas gražiausių Lietuvos žiedų, šv. Kazimieras susilaukė ypatingos jaunimo pagarbos. Kai 1604 m. buvo parvežta iš Romos šv. Kazimiero vėliava ir raštas, kuriuo buvo pripažintas šventojo kultas, tris dienas trukusiose iškilmėse, jaunimas reiškėsi labai aktyviai. Tuo metu Vilniaus akademijoje surengtame minėjime studentai skaitė savo sukurtus eilėraščius, epigramas ir giesmes šventojo garbei.

Šv. Kazimiero garbinimas veikiai plito ne tik Lietuvoje, bet ir kituose kraštuose. Ypatingai jaunimo organizacijos dažniais atvejais rinkosi šv. Kazimierą savo dangiškuoju globėju. Šv. Kazimieras buvo statomas jaunimui skaistybės ir pamaldumo pavyzdžiu.

Italijoje

17 amžiaus viduryje Neapolyje įsikūrusi kilmingųjų riterių sodalicija savo dangiškuoju globėju pasirinko šv. Kazimierą. Ji, išsirūpinusi šventojo relikvijų — piršto narelių, laikė jas sodalių šv. Jurgio bažnyčioje. Neapolio karalijoje šv. Kazimieras uoliai buvo garbinamas per 200 metų.

Maltos saloje, į pietus nuo Sicilijos, joanitų ordenas, įsikūręs kovoti su krikščionybės priešais — turkais, savo globėju pasirinko šv. Kazimierą. Jie taip pat buvo gavę Lietuvos šventojo relikvijų, kurias uoliai garbino.

Belgijoje

Mechelno mieste jėzuitų kolegijoje, tuo pat metu kaip ir Neapolyje, buvo susikūrusi šv. Kazimiero sodalicija. Ją sudarė kolegijos auklėtiniai, pasirinkę šv. Kazimierą savo globėju. Susirinkimų salėje jie turėjo didelį Lietuvos šventojo paveikslą prie kurio kasdien meldavosi. Nešiojo taip pat nusiliedinę šv. Kazimiero medalijonus. Kai 1692 metais sodalicijai buvo pasiūta šv. Kazimiero relikvijų, jos buvo

ŠV. KAZIMIENAS JAUNIMO GLOBĖJAS

V. KULBOKIENĖ

iškilmingai į bažnyčią nešamos atvaizduojant šventojo karališkąją kilmę ir giminę. Atitinkamai apsirėngę mokiniai vienas vaizdavo šventojo senelį Jogailą, kitas tėvą Kazimierą, dar kiti šv. Kazimiero brolius. Iškilmingai garbinamas Lietuvos šventasis darėsi labiau žinomas per jaunuomenę ir plačiai Belgijos visuomenei.

Lietuvoje šv. Kazimiero garbinimas buvo ir yra gyvas visais laikais.

Vilniaus vyskupijos sinodas jau 1602 metais, be šv. Jurgio ir šv. Mikalojaus, buvo pasirinkęs ir šv. Kazimierą Lietuvos globėju. Po kanonizacijos 1636 m., kai šv. Kazimiero karstas buvo perkeltas į puošnią, specialiai šventajam prie Vilniaus katedros pastatytą koplyčią, popiežius Urbonas VIII atsiuntė raštą, kuriame šv. Kazimieras buvo paskelbtas vyriausiuoju Lietuvos Globėju.

Katalikiškasis Lietuvos jaunimas, susibūręs į įvairias organizacijas, dažniausiai pasivesdavo šv. Kazimiero globai. Didžiosios laisvosios Lietuvos jaunimo organizacijos ateitininkai ir skautai yra pasirinkę šv. Kazimierą savo globėju.

Vilniaus krašte, lenkų okupacijos laiku, 1925 m. buvo įsteigta šv. Kazimiero draugija lietuvių jaunimui šviesti ir kultūriniam lietuvių darbui skatinti. Ji, šv. Kazimiero pavyzdžiu, stengėsi išlaikyti jaunimą dorą, religingą ir tautiškai susipratusių. Šv. Kazimiero dieną, kovo 4, buvo ruošiami iškilmingi šventojo minėjimai. Suvažiavimų metu lietuvių jaunimo būriai lankydavo šv. Kazimiero karstą, melddami savo patrono užtarimo. Organizacijos skyriai prie parapijų taisėsi bažnytinės vėliavas, kurias įvairių iškilmų metu jaunimas nešdavo apsirėngęs tautiniais drabužiais. 1936 m. draugija turėjo 476 skyrius su 18,000 narių. Per 80% Vilniaus krašto jaunimo priklausė šiai organizacijai. Lenkų okupacinė valdžia, itarusi šv. Kazimiero draugiją esant pavojingą valstybės saugumui, 1938 m. skyrius uždarė.

Amerikoje

Lietuvos jaunimas, iškeliavęs svetur laimės ieškoti, išsinešė kartu ir savas religines tradicijas. J. A. V. priskaitoma iki 20 šv. Kazimiero vardo bažnyčių. Jų prieglobstyje susibūrė ir ano meto jaunimas, pasivesdamas šv. Kazimiero globai. Ir šiandien beveik visose Amerikos lietuvių bažnyčiose matome šv. Kazimiero vėliavas, nešamas jau gyvenimo naštos ir amžiaus palenktų anų laikų jaunuolių, visą savo amžių ištikimai tarnaujančių savo šventajam. Savuosius idealus jie stengėsi perduoti savo vaikams. Lietuvos Vyčiai, taip pat pasirinkę savo organizacijos globėju šv. Kazimierą, kiekvienais metais Jo šventės metu tinkamai Jį pagerbia, eidami sakramentų ir rinkdamiesi bendrų pusryčių, kur prisimena šventojo gyvenimą, jo darbus ir pomirtinius stebuklus.

1948 birželio 11 d. popiežius Pijus XII išleido brevę, kuria Apaštalu sostas paskyrė šv. Kazimierą lietuvių jaunimo Globėju. Toji brevė skelbia: "ŠVENTĄJĮ KAZIMIERĄ IŠPAŽINĖJĄ PATVIRTINAME, PASKIRIAME IR PASKELBIAME VISOS LIETUVIŲ JAUNUOMENĖS YPATINGUOJU DANGUJE GLOBĖJU PAS DIEVĄ, PRIDĖDAMI VISAS IR KIEKVIENĄ ATSKIRAI PAGARBAS IR LITURGINES PRIVILEGIJAS." Be to, šventoji Apeigų Kongregacija atskirais raštais nustatė Lietuvai rugpiūčio 27 dieną šv. Kazimiero relikvijų perkėlimo švente, ragindama šią šventę padaryti "VISO BET KUR ESANČIO LIETUVIŲ TAUTOS JAUNIMO ŠVENTE".

Kauno arkivyskupas metropolitas J. Skvireckis ir kiti du vyskupai tretyje vysk. Brizgys ir vysk. Padolskis 1950 metų Velykose paskelbė iš Zamso Austrijoje visam lietuvių jaunimui ganytojišką laišką, kuriame duotas vertimas popiežiaus brevės ir paraginimas: "nuo dabar lietuvių jaunimo tarpe visuose pasaulio kraštuose turi prasidėti ypatingesnis šventojo Globėjo garbinimas, atsimeriant jį kasdieninėje maldoje, vedant jo garbei atskiras valandas ir dienas". Tad kituose kraštuose gyvenantiems lietuviams šv. Kazimiero šventė turi virsti tautine apjungiančia Lietuvos Globėjo švente, kaip pvz., airiams šv. Patriko diena.

When St. Casimir's tomb was opened — 122 years after his death — a hymn to Our Lady was found resting on the breast of the holy body. Towards the end of a lingering illness, he had predicted the hour of his death and requested that the hymn be written and placed in the tomb when he died. The vault — from the dampness surrounding it — crumbled away under the hands of the workmen as they were preparing to transfer the body to the cathedral in Vilna; but the body found in the tomb was whole and incorrupt, robed in silks, and the hymn appeared as though it had been placed there only a short time before.

During his brief lifetime of 26 years, St. Casimir as a young prince, expressed a sublime love for Our Lady and referred to her as "my dearest Mother." Out of this love he composed a beautiful hymn which he recited day after day.

Every day should be

A day of praise for Mary.

Then salvation will be ours

Through this Lily of the Heaven.

Sometimes questions arise as to how Casimir, Prince of Lithuania, became a saint. Is it not generally known that many miracles have been attributed to the holy body? Sick were healed, the lame walked, the blind saw, and a well-known boyar's dead daughter, Ursula, was raised to life. The miraculous appearance of St. Casimir brought two victories to the armies of Sigismund II, Grand Duke of Lithuania.

Because of the miracles performed by Prince Casimir, the Martyr, Pope Leo X decreed that Prince Casimir, the servant of God, merited the title of Blessed. He was beatified in 1521 — just 37 years after his death.

From the very beginning the Church has venerated saints, and martyrs were the first to be honored. So 100 years later, Blessed Casimir — after performing still more miracles, was canonized a saint by Pope Paul V in 1621.

St. Casimir, born Oct. 5, 1458, was the son of Grand Duke Casimir III, and Elizabeth of Austria. The young prince, his 6 brothers and 6 sisters lived in magnificent and luxurious surroundings, but he preferred to wear a hairshirt under his outer garments, and to sleep on

"...I LONG TO EARN" —

St. Casimir

ANTONIA M. WACKELL

the bare floor at the foot of his comfortable, silken-covered bed. Winter nights found him kneeling barefooted in the cold churches, or, if the doors were still closed in the early mornings, he would lie down before them outstretched in the form of a cross and wait until the doors were opened.

The prince and his brothers had the learned and devout, John Dlugosz, Bishop of Lemberg, for their teacher.

The troubled, hesitating to go to Casimir III for aid, turned to the young Casimir for help. While attending to the needs of the sick, he would perform the most humble tasks in their homes for long hours. The grandees rebuked him for this servility telling him that he was degrading himself in such service, and that it was unbecoming of him who was of noble birth. To these frowners he would say: "There is nothing more noble, even for the greatest rulers of the earth, than service to Christ through service to the poor, the beggars, the sick, and so I regard it the highest of honors to labor for them."

When Vladislas, his elder brother, became king of the Czechs, Prince Casimir was reminded that the Polish throne was waiting for him. When he was informed by the courtiers of this good fortune he replied, "I do not covet that kingdom, for God made me for another kind of kingdom, one that Christ created with His suffering. It is enough for me, that I learn to reign well over myself and my violent desires."

Other neighboring kingdoms, aware of his virtues, begged him to be their king, but the prince steadfastly resisted having no desire for these honors. The Hungarian Diet dissatisfied and discontented with their King Matthias Korvinus, begged him to accept the throne. More in obedience to his father's wishes and ambition, he accepted... at the age of 13. Although he agreed to be the king, he made known that

"All these earthly honors and trivial vanities, are spider-webs of delusion, in comparison to the everlasting glorious heavenly crown that passionately, I long to earn."

As Prince Casimir and his army — furnished by his father — approached the Hungarian border, they were met by King Matthias and his army. There was riot, confusion and disorder. Advised by his men, the prince gladly returned to Cracow, having no wish to participate in the pouring of Catholic blood in the dissension. Some sources would have us understand that young Casimir was banished to Cracow because he had failed in carrying out the arrangements to claim the throne, but it has been recorded that his return was approved by his father Casimir Jogailaitis and Pope Sixtus IV. After that incident he never accepted a throne again, although in the absence of his father who occupied Lithuania, Prince Casimir governed Poland from 1479 to 1483.

He visited all the cities in this kingdom and, when duties permitted, he spent as much time as possible in prayer and meditation. His health began to fail. The most learned physicians could do nothing to cure him and advised him to marry. An attempt was made to make him wed the daughter of a German emperor, but he refused, ignoring the doctors' assurances that with marriage his health would improve. Prince Casimir was determined not to break his vow of continence which he had taken. "That I shall never do" he said, "for this temporary recovery to good health, I should have to break my promise, and suffer the loss of the love of God."

Shortly after that his health declined. He foretold the hour of his death and instructed the hymn to be written. As always before, he meditated on the passion of our Savior, in tears, pressing gently the blessed crucifix to his breast. At last he went to Heaven to accept the Martyr's crown, earned by his determination to the end, to keep his oath of chastity from which not even death could turn him away. He died on March 4, 1483.

Salvation was St. Casimir's through Mary, the Lily of the Heaven.

Šventas Kazimieras, giliai įaugęs į lietuvių tautą ir susijęs su jos istorija, negali būti vertinamas tuo pačiu mastu, kaip kiti tautai nuspelnę asmenys, jos didvyriai. Šventumas taip pat tik didvyriškomis pastangomis pasiekiamas, bet jo įvertinimas išsprūsta iš istoriko pirštu, nes jie neužgriebia tos dvasios gilumos, kuri susilyti su kitu pasauliu. Šventieji ten nueina, kaip ir kiekvienas žmogus, tačiau nepradingsta be žinios žemėje palikušiams: jie grįžta su šventumo aureole ir nežemiška galia. Kas jiems būna pavesta tautoje atlikti, nevisada suvokiame, bet gerai žinome, kad šventųjų asmenų reikšmė tautai yra didelė. Tos didelės reikšmės lietuvių tautai turi ir Šv. Kazimieras.

Šv. Kazimieras ir Lietuva

Mūsų šventasis, kilęs iš garsios lietuvių kunigaikščių giminės, nors ir augęs bei auklėtas svetur, savo kelią į šventumą užbaigė Lietuvoje. Joje rado ir savo laikinojo poilsio vietą — Vilniuje, didžiųjų Lietuvos kunigaikščių sostinėje. Lietuva pati pirmoji ir daugiausia rūpinosi Kazimiero kanonizacija, jo kulto sutvarkymu ir išplėtimu. Šių pastangų Šv. Kazimiero garbei iškelti, kaip matėme, netrūko iki pat paskutiniųjų laikų. Lietuvių tauta labiausiai Šv. Kazimierą ir pamilo, nes iš jos buvo kilęs, su ja miręs suaugo ir jai sunkiomis dienomis padėjo. Grubi istorija gali to nepripažinti, bet Lietuvos liaudis savo tikėjimu tai jau tē ir tebejaučia.

Į šventumą per gyvenimo sūkurius

Šv. Kazimieras paprastiem liaudies žmonėms, kurių Lietuvoje visada buvo daugiausia, buvo artimesnis ir suprantamesnis už kitus šventuosius, kurie savo gyvenimą praleido užsidarę vienuolyno celėje, išėję į dykumas, pasižymėję kilniais darbais misijose, pradėję kurį žymesnį religinį atgimimą, kūrę vienuolynus... Paprastam žmogui visa tai rodėsi nepasiekiamą. Bet jam buvo gerai suprantamas savo krašto karalaitis, kuris prabangoje laikėsi neturto ir karališkojo dvaro pagundose išliko skaistus. Dėl to ir gražioje liturginėje maldoje yra kreipiamasi į Dievą, kuris Šv. Kazimierą sustiprino ištvermės dorybe tarp karališkųjų linksmybių ir pasaulio vilionių, kad, šventajam užtariant, padėtų savo ištikimiesiems neprisi-

ŠV. KAZIMIERO REIKŠMĖ LIETUVAI

Z. IVINSKIS

rišti prie žemiškųjų dalykų ir nuolat siekti dangiškųjų. Šv. Kazimieras yra jų siekiąs savo asmeniškomis pastangomis, nestiprinamas nei vienuolyno nei išsiskyrimo iš žmonių. Gal būt, tik paskutiniaisiais savo gyvenimo metais jis labiau atitolo nuo viešumos, nes juk Dievas jį šaukė...

Šv. Kazimieras ir lietuviškumas

Šv. Kazimieras buvo pašauktas iš Gediminaičių giminės, kuri dar neseniai meldėsi savo dievams šventose giraitėse. Vienoje iš jų, kai šventieji medžiai buvo iškirsti, buvo pastatyta Vilniaus katedra, priglaudusi mūsų šventojo žemiškuosius palaikus. Vilniuje buvo antru kartu pradėtas ir Lietuvos krikštas (1387), kai Šv. Kazimiero senelis Jogaila tapo kaimyninės valstybės karalium.

Krikštas Lietuvai buvo didelė politinė ir kultūrinė vertybė: jis padėjo apsiginti nuo kryžiuočių ir atsispirti rusiškajai pravoslavijai. Dar Šv. Kazimiero senelis Jogaila buvo reikalavęs (1387 m. vasario 22 d.), kad katalikai nesituoktų su stačiatikiškais. Pats Šv. Kazimieras uoliai rūpinosi, kad stačiatikių įtaka nenusmelktų katalikybės gudiškose srietyse. Tai buvo ne vien religinis, bet ir tautinis reikalas. Vėlesnė Lietuvos istorija akivaizdžiai įrodė: juo atsparesni lietuviai buvo rusų stačiatikių įtakai, juo labiau garantuota buvo jų tautinė egzistencija. Lotyniškas krikštas buvo pagrindinis pylimas prieš Lietuvos rusinimą. Tai labai gerai žinome iš vysk. M. Valančiaus laikų, rusams užvaldžius Lietuvą ir draudus Šv. Kazimierą garbinti.

Ir dabar, rusams vėl Lietuvą spaudžiant, Šv. Kazimiero karstas neturi ramybės Gedimino mieste, kuriam jis suteikė naujos šviesos, blizgesio ir garbės. Nuo Šv. Kazimiero laikų Vilnius vis labiau darėsi religinis Lietuvos centras, ne vien politinis ar kultūrinis. Netrukus čia iškils Aušros Vartai su Dievo Motinos kultu.

Šv. Kazimieras ir Marijos garbinimas

Šv. Kazimieras buvo didelis Marijos garbintojas, sakytumėi, atitikeš dar Vytauto Didžiojo paliktas tradicijas. Anas mūsų didysis kunigaikštis, sukūręs milžinišką Lietuvos valstybę, yra taip pat pristatydinęs bažnyčių švenč. Marijos garbei. Dėl to kai kas gretina Vytautą Didįjį ir Šv. Kazimierą: tuos du mūsų tautos didvyrius — politika ir šventąjį. Juos jungia Dievo Motinos kultas, ir jų žemiškus palaikus dangsto tas pats Vilniaus katedros kupolas. Vilniuje, o ne kur kitur, Šv. Kazimieras įkopė į savo pamaldaus gyvenimo viršūnę, įgyvendinęs gražiausias krikščioniškas dorybes. Per Vilnių Šv. Kazimieras iaugo į lietuvių tautą, jau iškilęs į altorių ir tapęs jos Dangiškuoju Globeju.

Šv. Kazimieras ir kankinė Barбора Žagarietė

Kiek šventieji savo pavyzdžiu patraukia kitus ir padeda taip pat visų pirma ieškoti dangaus karalystės, nevisada mes galime suvokti. Nėra įmanoma nustatyti ir Šv. Kazimiero tauraus pavyzdžio įtakos atskiriems žmonėms. Gal būt, su Šv. Kazimiero garbinimu siejasi garsiosos Barboros Žagarietės gyvenimas. Šitoji gražuolė, skaistybės kankinė, XVII amžiuje žmonių buvo laikoma šventa. Gyveno gi kaip tik tuo metu, kai popiežius Klemensas VIII naujai patvirtino Šv. Kazimiero kultą ir jis dar plačiau išsiskleidė. Žemaičių vysk. Antanas Tiškevičius viename pranešime Romai (1755) aprašė septynius naujausius stebuklus prie Barboros kapo ir pastebėjo, kad daug reikėtų rašyti, norint išvardinti visus pagijimus žmonių, kurie šaukėsi jos užtarimo.

Šv. Kazimieras ir dabarties laikai

Galimas daiktas, kad lietuvių tauta tikrai dėl savo kuklumo ir santūrumo teturi lig šiol vienintelį šventąjį. Bet dėl to Šv. Kazimieras mums ypač brangus ir garbintinas. Sunkiais laikais lietuviai nekarta šaukėsi jo paspirties ir paguodos, ir buvo išgirsti. Tikėkime, kad ir dabarties sunkiose valandose lietuvių tauta bus išgirsta ir išvaduota iš vergijos, kad su didelėmis iškilmėmis galėtų Šv. Kazimiero kūną grąžinti į Vilniaus katedrą, jo vardo koplyčia, kur jis buvo garbinamas jau per kelis amžius.

ANTANAS BALCYTIS-36
2512 W. 45 PL.
CHICAGO, ILL.

11220

Šventas Kazimierai

KUN. F. B. SERAFINAS

A. ALEKSIS

Andante maestoso

1. Šven - tas Ka - zi - mie - rai, mū su Glo - bė - jau, Skai - stus kai
2. Nuo - dė - mės man pa - dėk re - gėt bai - sy - bę: Pa - bėg - ti

an - ge - las, šven - tas jau - ni - kai - ti, Di - dis Šven - čiau - sios
nuo pro - gų ka - me nu - si - dė - jau. Gun - di - nant iš - melsk

Pa - nos pa - se - kė - jau. Vesk prie Ma - ri - jos. Dan - gaus le -
tvir - ty - bės do - ry - bę: Gink nuo ža - ban - gų. Vesk mus i

li - jos, O Ka - ra - lai - ti! O Ka - ra - lai - ti!
dan - gų Šven - tas Glo - bė - jau! Šven - tas Glo - bė - jau!